A brief Historical

RELATION

Of the most Material

Passages and Persecutions

OF THE

CHURCH of CHRIST,

From the Death of our Saviour, to the time of WILLIAM the Conqueror.

Collected out of the Acts and Monuments of the Church, Written by Mr. *Fox*; and compiled in the three First Books of the said Book of *Martyrs*, Written by the same Author.

V. I. Z.

The First Book of the Acts and Monuments, Containing the three hundred years next after Christ, with the Ten First Persecutions of the *Primitive Church*.

The Second Book, Containing the next three hundred years following, with such things as especially followed and hapned in *England*, from the time of King *Lucius* to *Gregorius*, and to the time of King *Egbert*.

The Third Book, Containing the next three hundred years, from the Raign of King *Egbert*, unto the time of *William* the Conqueror.

Collected by *Jacob Bauthumley*.

LONDON,
Printed for *William Redmayne* at the Crown upon *Addle Hill*. 1676.

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To the Right Worshipful the Mayor and Aldermen of the Burrough of Leicester, *with the rest of the Body of that Ancient* Corporation,

The Author wisheth all Prosperity.

YOur Worships pious devotion to Religion and Learning, is apparent to all Men that love either; especially to those that know your former charge in erecting, and your present care in maintaining a publick Library, wherein there are ma-

ny worthy Books both of Divinity and Hiſtory, with other Treatiſes belonging to all Sciences, unto which all Perſons have liberty to reſort, allowing a Salary to the Keeper thereof for that purpoſe: In which imployment I have had the honour to ſerve, having opportunity to ſpend my time in ſuch a way as conſiſts with my affection, and may tend moſt to the publick or my own private good, which I hope this little Treatiſe, that I here preſent to publick view, may teſtifie for me. But more eſpecially am I

bound to Dedicate this first Fruit of my Labours unto (and to shrowd it under) your Worships Protection, you allowing me both Books, means, and opportunity to such end, as to benefit my self and others. Such Places, Cities, or Towns that are destitute of such helps as a Library may afford to those that are desirous to spend their time in Study, may be stirred up to follow your worthy example, and so shall Learning flourish in the Land, and the contempt of it be recovered and restored to its pristine Glory. So craving

craving pardon for my boldneſs, and committing my ſelf and my little Infant to your Worships Patronage, I only crave leave to ſubſcribe my ſelf

Your Worships Servant,

Jacob Bauthamley.

TO

TO THE READER.

IT is so common a thing in all Historians, for one man to build upon anothers Foundation, or to write after another mans Copy, that I need not apologize for my self, in what I have here collected out of that worthy Author Mr. *Fox*, in his Martyrology. Besides, collections from Authors are usual and useful: In which I have been careful neither to wrong the Author, nor detract from the great pains he took to deliver things of so great consequence to future posterity. I had no intention at first to publish this little piece to the world, but being viewed and perused by Ministers of Worth and Learning, it was not thought fit such a brief and summary

mary account of the main and most eminent Passages, for nine hundred years from our Saviour, should lye by me in obscurity, which hath made me bold to let it see the Sun. Probably some may be enlightned by it, who having never seen the great Book it self, nor ever read of the great transactions of those times; especially men of meaner sort being not acquainted with the passages and speeches of Martyrs that suffered in the Ten Persecutions of the primitive times, nor able to purchase the grand Book it self; but by the short view of this little Treatise, such men may inform themselves of what sufferings have ever been by some in all ages, whom God hath called out and made eminent, in the witnessing of his truth. And pitty it is that their names should be buried in oblivion. The Spirit of God in the Eleventh of the *Hebrews* gives us a large Catalogue of the Sufferers in the first Ages of the World, and for what end, as may be conceived, but to perpetuate their memories, and to encourage others that might suffer in the latter ages?

And

And not only the Sacred Hiſtory, but alſo Prophane Hiſtories do record the Noble Acts of the great Heroes that have been in the World, with their Heroick Atchievements for their ſeveral Countreys good. To what purpoſe is *Alexander* among the *Grecians*? *Julius Cæſar* among the *Romans*? *Tamerlane* among the *Tartars*? *Sapores* among the *Perſians*? *Amurath* and *Bajazet* among the *Turks*? but they are all recorded as living Monuments of Valour and Praiſe for their Victories and Conqueſts; and ſhall leſs here be given to the Souldiers of Chriſt, who overcame their cruel Perſecutors by ſuffering and death? And as the Church of *England* hath it, *The Noble Army of Martyrs praiſe God*, in as true a manner as *the goodly Fellowſhip of the Prophets*. Many remarkable Paſſages you may obſerve throughout this Treatiſe, wherein you have not only the Sufferers ſpeeches and behaviours in their torments and death, and under what Emperours they ſuffered; as alſo the time when; but the juſt hand of God upon the Perſecuting Emperours themſelves: few

few or none of them coming to timely ends. And yet such of them, or other Kings, that any way favoured the Gospel or Professors of it, how God prospered them in their Wars against their enemies. You have likewise the pride, cruelty, and rage of the Bishops of *Rome*, their ambition over Kings, and usurpation of their Kingdoms, and their setting divisions in all Estates and Nations; as also their own divisions among themselves, notwithstanding their great pretence of Unity, which they make to be a great badg of their Churches infallibility: But I leave them; only will be bold to say as the Church of *England* hath it in the Prayer appointed on the Fifth of *November*: Their Religion is Rebellion, their Faith, Faction; and their practice nothing but murdering of Souls and Bodies; and only Pray, From their Privy Conspiracies, *Good Lord deliver us.*

Lastly, You have the Entrance, Raign, and several Battels of the *Saxons*, with the names of the Brittish Princes that withstood them; as also the subduing the *Saxons* by

the

the *Danes*, who were themſelves ſubdued by the *Norman* Conqueror.

But I will hold you no longer from the Book, which if it be accepted by the Courteous Reader, it is all I expect, and I ſhall be encouraged further to ſerve him,

Whilſt I am

Jacob Bauthumley.

A brief Historical relation of the most material passages, and Persecutions of the Church of Christ, from the death of our Saviour, to the time of William *the Conquerour*, &c.

Tiberius Cæsar having received by Letters of the miracles of Christs Resurrection, and Ascension into Heaven, and how he was received as God of many, was himself also moved with belief, that he was God, and conferred with the whole Senate of *Rome* to have him ordered as God. But the Senate withstood him, because said they, he was not approved and Consecrated as God by them, as was usual in such cases: So the very Senate following their own Law, rather than the Law of God, and contenting themselves with their own Emperour, rather than the Son of God, to be their King; it so came to pass by the just Judgment of God, they were more plagued by their own Emperours whom they set up themselves; as after it came to pass, that the City, and chief men thereof were devoured, and afflicted, for the space of almost three hundred years together: For

the same *Tiberius Cæsar*, who for a while was in his behaviour a just and moderate Prince, was afterwards to them a sharp and heavy Tyrant, who neither favoured his own Mother, nor Nephews, nor the Princes of the City, nor his own Counsellers, whom of the number of twenty, he left not above two or three alive, deflowring maids, and then putting them to death; that in one day, as *Suetonius* doth report, he caused twenty to be drawn to the place of Execution; by whom also through the just Judgment of God, and punishment of him, *Pontius Pilate*, under whom Christ suffered and was Crucified, was accused and apprehended at *Rome*, and was deposed and banished to the Town of *Lyons*, and in the end did kill himself: neither did *Herod* or *Caiaphas* long escape, as you shall after hear. And *Agrippa* did not long continue in his Estate, but was cast into Prison.

In the Raign of this *Tiberius*, was the Son of God Crucified in the four and thirtieth year of his Age, and in the seventeenth of this Emperours Raign our Saviour Christ by the malice of the *Jews* suffered his blessed passion, after whose death this Emperour Raigned six years, during which time no persecution was raised against the Christians, through the command of the Emperour. After the death of this Emperour, who Raigned three and twenty years, succeeded *Cæsar Caligula*, *Claudius Nero*, *Domitius Nero*, which were great scourges to the City of *Rome*, that the first not only took other mens Wives from them, but deflowr'd Maids, as also three of his own Sisters, and after Banished them. And so wicked he was, that he commanded himself to be Worshipt as God, and therefore caused his own Image to be set up in the Temple at *Jerusalem*, which caused great disturbance among

among the *Jews*; so that the Scripture seemed to be verified, that the Abomination of desolation stood in the holy place.

He was so cruel, that he wished all *Rome* had but one neck, that he might destroy at once such a multitude. But that which this *Caligula* had conceived, the other too that came after him, brought to pass; for *Claudius Nero* which came next, Raigned thirteen years with no little cruelty; especially the third of these, called *Domitius Nero*; who Raigned fourteen years with such cruelty, that he slew most part of the Senators, and destroyed the Order of Knight-hood, such a prodigious Monster and Beast, more like than a man, yea, rather a Devil, that he seemed to be born for the destruction of mankind, who abstained not from his own Mother, and so monstrous in uncleanness, that he committed filthiness with his own Sister, nor spared any degree of Kindred, and after put his Mother and Sister to death, being great with Child; as also commanded his Tutors, *Seneca* and *Lucan* to be put to death: he likewise commanded *Rome* to be set on Fire in twelve places, which continued six or seven days and nights burning, and in the mean time sung the Verses of *Homer*, of the sacking and burning of *Troy*, and in the end laid all the fault of the burning upon the Christians, and caused them to be persecuted for it, till at last the Senate Proclaimed him openly an Enemy of mankind, condemning him to be drawn through the City, and to be whipped to death; which to escape, he fled out of the City, unto a House of his Servants, complaining that none would do him so much favour as to kill him, and so he slew himself.

In the latter end of his Raign, *Peter* and *Paul* were

put to death, in the year of our Lord 69. After the death of *Nero* were Civil Wars raised among themselves, in the third year after the death of *Peter* and *Paul*, *Jerusalem* it self was destroyed by *Titus Vespasian* who succeeded *Nero*. Then followed great destruction of the *Jews*, to the number of eleven hundred thousand, besides those that were slain about *Galilee*, and divers sent to *Ægypt* into Slavery, to the number of seventeen thousand, besides two thousand that *Titus* brought in Triumph, part whereof he gave to be devoured of the Wild Beasts, and others he caused to be slain.

And as this vengeance of God was shew'd to the *Jews* and *Romans*, so the Emperours themselves did not escape the hand of God for their contemning Christ, but had their just reward, for among so many Emperours that put so many Martyrs to death, for three hundred years together, few or none escaped either killing themselves, or by some miserable end or other was worthily revenged.

As to begin with *Tiberius* who was poysoned, of the three *Neroes* after sufficient is declared, and after *Domitius Nero*, *Domitius Galba* was within seven months slain by *Otho*: And after *Otho* slew himself being overcome by *Vitellius*; And *Vitellius* shortly after was drawn through the City tormented, and at last thrown into *Tyber*; *Titus* who was thought to be a good Emperour, was thought to be Poysoned by *Domitian* his Brother, and *Domitian* was slain in his own Chamber, by the consent of his own Wife, as was thought: *Commodus* was murdered by *Narcissus*, the like end had *Pertinax* and *Julianus*: *Severus* was slain here in *England*, and was buried at *York*, and his Son *Bassianus* slew his Brother *Setta*, and he himself

slain

ſlain by *Martialis*: As alſo *Macrinus* and his Son *Diadumenus*, both ſlain of their own Souldiers: *Heliogabalus* that glutton was drawn through *Rome*, and thrown into *Tyber*: *Severus* that worthy and Godly Emperour, who ſaid he would not feed his Servants with the bowels of the Common-wealth, or keep them to do nothing, yet he was ſlain at *Mentz*, with his Godly Mother *Mammea*, by *Maximus*, whom *Alexander Severus* of a Muleter, had preferred to great Dignity, which *Maximus* after three years, was ſlain of his own Souldiers; *Balbinus* in like manner ſlain, and *Gordian* ſlain by *Philip*: And *Philip* the firſt Chriſtened Emperour ſlain, or rather Martyred. *Decius* was drowned, and his Son the ſame day ſlain in Battel; *Gallus*, and *Voluſianus* his Son both Emperours, were ſlain by conſpiracy of *Æmilianus*, who roſe againſt them in War, and after three years was ſlain himſelf. Next ſucceeded *Valerianus*, and *Galienus* his Son, which *Valerianus* being a Perſecutor of the Chriſtians, went to War with the *Perſians*, was taken by *Sapores* the King, and made a riding ſtock, or ſtool for the King to tread upon whileſt he got on Horſe-back, whileſt his Son lay at *Rome* ſleeping, and would not, or could not deliver his Father from the Ignomy upon him. For after this, ſo many Emperours roſe up in the *Roman* Monarchy, as there were Provinces, yet at length *Galienus* was killed by *Aureolus*, which roſe in War againſt him, and *Aureolianus* was ſlain by his own Secretary: As alſo *Tacitus*, and *Florinus*, the one was ſlain at *Pontus*, the other Raigned two months, and was ſlain at *Tarſis*. *Probus*, though a civil Emperour, was ſlain by his Souldiers: *Carus* next, was ſlain by Lightning: then followed impious *Dioclesian*, with his fellows, *Maximinus*, *Maxen-*

Maximius, *Licinius*, under whom and *Diocleſian*, great perſecution was raiſed againſt the Chriſtians for ten years together: Of which, *Diocleſian* and *Maximinus* depoſed themſelves together from the Empire. *Galerius* the chief inſtrument of the perſecution, fell into ſuch a ſtrange ſickneſs, having ſuch a ſore riſen in the bottom of his belly, which conſumed his privy members, and ſwarmed with Lice and filth, not curable by Phyſick or Surgery, confeſſing it happened to him for his cruelty to the Chriſtians, and called in his Proclamations againſt them, and it is reported he was ſo noyſome to himſelf by his own ſtench, that he ſlew himſelf: *Maximinus* was taken with ſuch a pain in his Guts in his War, that he there died: *Maxentius* was vanquiſhed by *Conſtantine*, and drowned in *Tyber* by the fall of a Bridge, that he had made to entrap *Conſtantine*: *Licinius* was depoſed, being vanquiſht by *Conſtantine*, and ſlain of his own Souldiers. But when *Conſtantine* came to the Empire, and that the Faith of Chriſt was received into the Imperial Seat, we read of none in like ſort deſtroyed, except *Julianus*, and *Baſilius*, which expelled one *Zeno*, and was after expelled himſelf, only *Valens*, or elſe few were either moleſted, or came to ſuch fatal end; ſo that we may ſee the juſt hand of God againſt thoſe that contemned and refuſed Chriſt and his Goſpel.

Novv it remaineth, that we ſet forth the perſecutions raiſed againſt the People of God, vvithin the ſpace of three hundred years after Chriſt, vvhich vve commonly count ten, beſides the perſecution moved at *Jeruſalem* by the *Jews*, againſt the Apoſtles and Diſciples of Chriſt, of vvhich St. *Stephen* the Deacon vvas firſt put to death, vvith many others ſlain and caſt into

Priſon,

Prison, in which persecution, *Saul* after called *Paul*, played his part, being not converted to the Faith, as is in the *Acts* to be read. Then was *James* the Apostle of Christ, of whom it is reported, that when he came before the Tribunal Seat, he that brought him, and was cause of his trouble, hearing the Tribune to condemn him, as he went to his Execution, the man that brought him to trouble, cryed out, he was a Christian, and so they were led both to Execution, and the poor man desired *James* to forgive him, whereat *James* pausing a while on the matter, spake to him, saying, *Peace be to thee my Brother*, and took and imbraced and kissed him, and were both beheaded together in the year of our Lord 36. Besides *James*, *Nicanor*, one of the seven Deacons, suffered the same day as *Steven* did, as *Dorotheus* testifies, who also reports that *Simon* another Deacon, but after Bishop in *Arabia* was there burned. *Thomas* also who Preached to the *Medes*, *Persians*, *Parthians*, suffered death, being slain by a Dart. *Simon Zelotes* Preacht in *Africk*, was after Crucified in *Brittain*. *Simon* called *Cananeus*, Brother to *Jude*, and *James* the younger were both slain by *Trajanus*. *Mark* the Evangelist, and first Bishop of *Alexandria*, Preached the Gospel in *Ægypt*, and was drawn with Ropes to the Fire, and was burned, and buried in a place they called *Bucolus*, he died under *Trajanus*. *Matthew* is reported to Preach to the *Indians*, and Translated the Gospel into their own Tongue, and shewed some Miracles among them, but at last he was beaten down with Stones, Crucified, and at last beheaded. *Andrew* the Apostle and Brother to *Peter*, was Crucified at *Patris*, a City of *Achaia*, and when he was convented before the Council, boldly reproved, and contemned their Idolatry,

latry, and never changed his countenance at his suffering, at his death uttered these vvords, *O Crast, most welcome, with a willing mind I come to thee, and joyfully, being the Scholar of him that did hang on thee, whom I have loved and imbraced always*, and so he giving up the Ghost, fell asleep in the Lord. *Matthew* the Publican, othervvise called *Levi*, First a Publican, after an Apostle, vvho vvrit his Gospel in *Hebrew* to the *Jews*, as recordeth *Eusebius*, vvas slain vvith a Spear. *Matthias* Preaching to the *Jews*, vvas Stoned and beheaded. *Philip*, after he had much laboured among the Barbarous Nations, suffered as the rest of the Apostles did in *Hierapolis*, a City in *Phrygia*, vvhere he vvas Stoned, and Crucified, and there buried, as also his Daughters vvith him *James* the Brother of our Lord, and Bishop of *Hierusalem* confessing and Preaching Christ freely before the People, vvas as some vvrite, cast from a Pinacle of the Temple, and being yet alive, vvas at last knockt on the head vvith a Fullers Instrument.

Now follow in order the Ten Persecutions.

The First.

The first of these Persecutions vvas stirred up by *Nero Domitius* the sixth Emperour, about the year of our Lord 67. the Tyramous rage of which vvas such, as *Eusebius* reporteth, that a man might see Cities lye full of dead mens bodies, the Old and Young, Male and Female, vvithout respect to Age or Sex, lye naked in the streets, in so much that many that knevv the Prophecy of *Daniel*, seeing the filthiness of abomination, thought this *Nero* to be Antichrist. In this Persecu-

tion,

tion, *Simon Peter* was put to death at *Rome*, as some write, whose life is mentioned in the Scripture, and History reports he was put to death in the year of our Lord 41. He came to *Rome*, and withstood *Simon Magus*, and kept the Chair at *Rome* five and twenty years, until the last year of *Nero*, of whom he was Crucified, his head being downward, and his feet upward, which was his own desire, thinking himself to be unworthy to be Crucified as Christ was. And Authors report that this *Simon Magus* was in great credit with *Nero*, and was sent by him to raise a young Noble man from death to life, which he could not do: but when *Peter* came, by the power of the Lord, calling upon his name, he raised him to life, and restored him to his Mother alive, whereby *Simon Magus* grew out of credit, and was detested in *Rome*. Not long after *Simon Magus* threatned to depart the City, and in their sight to fly into Heaven, and appointed the time when he would fly away; and at the day appointed, making himself wings, got to the top of a Mount called *Capitolinus*, began to fly, but saith the story, *Peter* by the power of the Lord, brought him down to the ground headlong, so that he brake his Legs, and joynts, and there died: wherefore *Nero* seeing this, hated *Peter*, and sought matter to put him to death, in so much that his Friends desired him to depart the City, but was Crucified as you heard. And it seems his Wife seeing him go to Execution, he called to her, and desired her with a loud voice, to remember the Lord Jesus. *Paul* also after he had Preacht to the *Gentiles*, after his great labours, suffered in this Persecution under *Nero*, as the Scripture confirms. And History relates that this worthy Preacher of the Lord, suffered in the fourteenth year of *Nero* at *Rome*, in the

seven

seven and thirtieth year after the passion of our Lord. Some think that the Epistle to the *Hebrews* was not writ by him, but by *Timothy*, as *Tertullian* thinks, or else by *Clement*, who was after Bishop of *Rome*, who they say was joyned with *Paul*. Others think he did write it only not for the hatred he bore to the *Jews*, but dissembled, or confessed not his name in the entry of his Salutation, as was usual with him in his other Epistles, yet writ as an *Hebrew* to the *Hebrews*, writing in a more Eloquent stile. And that is the reason why that Epistle is more Eloquently Translated into *Greek* than his other Epistles. Some differ about the time of his death, but all grant that he suffered under this *Nero*.

The Second Persecution.

The first Persecution under *Nero*, ceased under *Vespasian*, which gave some rest to the Christians; after whose Raign was moved the second Persecution by the Emperour *Domitian*, Brother of *Titus*, of whom *Orosius* and *Eusebius* write that he begun mildly, but after did so rage, that he commanded himself to be Worshipped as God, and caused his Image of Gold and Silver to be set up. In his time he put to death all the Nephews of *Jude* the Lords Brother, and caused all to be slain that could be found of the stock of *David*. In his time *Simon* Bishop of *Hierusalem*, after other torments was Crucified. After whom succeeded *Justus* in that Bishoprick. And *John* the Evangelist was banished into the Isle of *Patmos*, under this *Domitian*. Divers miracles are reported of *John*, as putting into scalding oyl, and turning stones to Gold. Some report he was restored by *Pertinax*, and came to

Ephesus,

Epheſus, where he was Biſhop, and Preacht in *Aſia*, and lived the Age of threeſcore and eight years, and writ his Epiſtles there; and ſome Proſecuting the ſtory, ſay they heard *Polycarpus* ſay, that *Iohn* went to *Epheſus*, and being there, went to the baths to waſh him, and ſeeing *Cerinthus* the Heretick, and an Enemy to the truth, in the Water, would not go in, or elſe leapt out again ſuddenly, fearing the roof of the Bath would have fallen upon him; ſuch fear the people of God had in thoſe times of Communicating with the wicked. In this Emperours time there vvere tvvo of the Nephevvs of *Iude* the Lords Brother, brought before the Emperour, vvho asked them, vvhat manner of Kingdom Chriſt's ſhould be, vvho told him, that it vvas not of this World, but Spiritual, and that he ſhould come in Glory, to judge the quick and the dead, and then his Kingdom ſhould appear vvhat it vvas. Which vvhen the Emperour heard, he let them go as vile perſons, and ſtaid the Perſecution againſt the Chriſtians. So that we may ſee the cauſe of the rage of theſe Emperours againſt the Chriſtians. *Clement*, after he had Governed the Church of *Rome* nine years, left it to *Euaraſtus*, and he to *Sixtus*, and then followed *Teleſphorus*, *Higinus Pius*, and then *Soter*, and he to *Eleutherius*, of whom there is nothing memorable committed to ſtory.

The Third Perſecution.

Betwixt the ſecond and third Perſecution, was but one year under *Nerva*, after whom ſucceeded *Trajanus*: who for civil policy and Government was commendable, much familiar with his inferior Subjects, as he ſaid, A Prince ſhould be a ſtrict obſerver of Juſtice,

ſtice, ſo that when he made a Prætor, he would charge him to uſe the Sword wiſely, and juſtly: yet for all this, he was impious, and cruel to the Chriſtians, in ſo much that *Pliny* the ſecond writ a favourable Letter to him in the behalf of the Chriſtians, that the Chriſtians did nothing againſt the Laws of the *Romans*, worthy death or Perſecution, only they uſed to meet together before day, and Pray, and Sing Hymnes to a certain God they called Chriſt, whom they Worſhipped, otherwiſe they were Godly and honeſt in other things: ſo that by his Letter to the Emperour, the Perſecution was ſtaid and diminiſhed, and the Emperour writ again to him, that he would not have them ſought out for, only if they did againſt the Law, to puniſh them, at which *Tertullian* complains, and ſaith, *O Sentence of a confuſed neceſſity, he would not have them ſought out, and yet cauſeth them to be puniſhed as men guilty*; however the rage of the Perſecution ſtaid. Notwithſtanding, many falſe and wicked men executed their cruel deſignes, and ceaſed not to afflict the Chriſtians in many places; and certain of the *Iewiſh* Nation ſought to find out any of the ſtock of *David*, ſo that if any tumult or uprore was in the City, it was laid on the Chriſtians. And certain accuſed *Simeon* Biſhop of *Jeruſalem*, and Son of *Cleophas*, that he was a Chriſtian, which his accuſers were (ſaith *Egeſippus*) found to be of the ſtock of *David* themſelves, and were apprehended, and put to Execution who themſelves were the cauſe of others deſtruction. In this Perſecution, *Simeon* the Lords Brother, was taken and ſcourged many days together, who did conſtantly hold out and indured, at laſt was Crucified, finiſhing his courſe in the Lord, for whom he ſuffered, being of the age of a hundred and twenty years, as is

recorded

recorded in History, *Phocas* also Bishop of *Pontus*, because he would not Sacrifice to *Neptunus*, was by *Trajanus* put into a lime-kiln and hot bath, where the Godly Martyr ended his life. In this Persecution suffered *Suspicius*, and *Servilianus*, two Noble men of *Rome*, as also their two Wives, *Euphrosyna*, and *Theodora*, whom *Sabina* Converted to the Faith of Christ, and was Martyred. And so did *Seratia* a Virgin, and divers others, as *Maxens Archilleus*, and *Sagaris*. In this Persecution suffered that blessed Martyr *Ignatius*, so famous in History to this day, succeeded *Peter* in the Bishops seat, who being sent for to *Rome*, he strengthened the places and Cities as he came along, Preaching the Gospel and Faith of Christ, and was given after to the wild beasts to be devoured, he exhorted all men to stick to the tradition of the Apostles, and when he came to *Smyrna*, where *Polycarpus* was Bishop, he wrote to the Congregation at *Ephesus*, where he made mention of *Onesimus* their Pastor; writing to them, lest they should refuse Martyrdom, and lose the end they desired. As he passed from *Syria* to *Rome*, he fought with beasts by Sea and Land, being day and night bound betwixt ten Souldiers, which the more he shew'd benefits to them, the worse they were to him, and yet he was laught at by all, he desired much to come to the place of Execution, yea, saith he, *I will provoke the beasts to come upon me with their gaping mouths, let fire, Gallows, wild beasts, breaking my bones, pulling asunder my members, pressing my body, nay the torments of Hell and the Devil come, I care not for all, so I may win Christ.* And when he heard the Lyons roar, and going to be thrown to them, *Come*, saith he, *I am the Grain and Wheat of Christ, I shall be ground with your teeth, that I may*

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be found pure bread before the Lord. Beſides this bleſſed Martyr, many thouſands were put to death, and Martyred under this Emperour.

Next *Trajanus* was *Hadrian* Emperour, under whom ſuffered *Alexander* Biſhop of *Rome*, and his two Deacons, as alſo *Zeno* a Noble man of *Rome*, with ten thouſand, and two hundred more, as Hiſtory reports: *Hadrian* being at *Athens*, purpoſed to viſit the Country of *Eluſina*, to do Sacrifice to the Gods, and gave leave in the while to any to Perſecute the Chriſtians; whereupon *Quadratus* a man Famous for learning, vvho was at *Athens*, being Biſhop of that place, and a Diſciple of the Apoſtles, did offer an excellent and learned Apology to the Emperour, in behalf of the Chriſtians, wherein he did declare the Chriſtians to be cruelly and evil intreated without cauſe. And ſo did *Ariſtides*, *Sirenus*, and *Gravius*, who all writ in defence of the Chriſtian Religion, very learned and grave Epiſtles to the Emperour. So through the goodneſs of God, the Emperour being moved with the Prayers and Epiſtles of theſe learned and excellent men, ſo turned the heart of the Emperour, that he being better informed of the order, and profeſſion of the Chriſtians, became more favourable to them, and directed his Letters to *Minutius*, and *Fundanus* in *Aſia*, that they ſhould forbear the Perſecution of the Chriſtians, having nothing elſe of crime objected againſt them, but only the name of Chriſtians.

After the death of *Hadrian*, who died by bleeding at the Noſe, ſucceeded *Antonius Pius*, in the year of our Lord, 140. and Reigned three and twenty years, who for his modeſty and clemency to all men, was called *Pius Godly*; his ſaying was, *he had rather ſave one Citizen, than deſtroy a*

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thousand Adversaries; yet the State of the Christians was much as *Hadrian* left it, setting out no publick Edicts to Persecute the Christians: yet the tumultuous rage of the Heathen was such, they did not cease to afflict the Christians upon any misfortune happening to them, imputing all mischief to them, so that in divers places, some were put to death, though not by the consent of the Emperour, he being so mild that he moved no Persecution, and if any was raised, he staid it so soon as he could, as may appear by his Letters to his Officers in several places.

The Fourth Persecution.

After the death of this Emperour, the mild and quiet Prince, and who among them all came to the most quiet end, *Antonius Verus*, and *Lucius* his Brother, Reigned about the year of our Lord, 162. A man of more stern and severe behaviour, yet in Politick and civil Government commendable, as also learned in Philosophy, yet to the Christians sharp and severe, and moved the fourth Persecution after *Nero*. Among whom *Polycarpus* Bishop of *Smyrna*, in the rage of this Persecution suffered in *Asia*, as also twelve more Martyrs in *Asia* suffered grievous torments, being whipped so sore, that their veins and Arteries appeared, and the very intrails of their bodies and bowels were seen, and after that set on sharp shells, edged and sharpened, as also Nailes and Thornes spread for them to go upon, that the multitude wondred at their patience and constancy, and at last after all, were thrown to the wild beasts and devoured. *Polycarpus* being sought for, was solicited by his Friends to flee out of the City, and so did go and hide himself in a Coun-

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very grange, living privately at the intreaty of some of his Friends, but being asleep one night, had a dream that his bed was on fire, and so awakened, whereas in a Vision he was told what should become of him; shortly after the pursuers came after him, so that his Friends intreated him to flee again, and being on the top of the House, where he might have escaped if he would, but he would not, saying, *the will of the Lord be done*; so that he came and spake chearfully to them that came to take him, and with his grave countenance carried himself so chearfully, that his pursuers were amazed. But by and by he caused the Table to be spread, that they might Dine with him before they went, desiring nothing of them, but that they would give him an hours respite in private to pray, which they granted him. But his heart was so repleniſhed with grace in his Prayers, that they that heard him could not but be sorry that such a Godly man should be put to death. But as they were going on in their Journey, he was compelled in several places to behold the Sacrifices, and desired to do Sacrifice to their Gods, which he refused, but Preached and strengthened the Christians as he came along, and likewise the people, or as some say, it was a voice from Heaven, calling to him with loud voices, now to play the man. Being come before the Emperour, he was desired to Swear by the Emperours good Fortune, (as was usual) but he denied. They threatned him with Fire, *what tell you me of that*, saith he, *of Fire that will extinguish, what is that to the Fire of Hell, that will burn everlastingly the wicked who shall be condemned to it*? But coming near the place of Execution, he kneeled down, thanking God his Father that had called him to suffer: and as the Fire was kindled by the tormentors, and the

Fire

Fire began to flash out vehemently: we (saith the story) to whom it was given to discern it, saw a marvellous matter which we were preserved to tell to others. For the Fire being made like a roof of an House, and after the manner of a Ship mans Sail filled with wind, the Fire so encompassed the body of the Martyr, as with a certain wall, and he in the middle, not as flesh that burned, but as Gold and Silver purified, and we felt such a smell and savour, as it were of Myrrhe or other precious balm, that had given a scent. At last when they saw his body would not burn or consume, they commanded one to thrust him through with a Sword, and so he did, and so much blood issued from him, that all wondred, both Elect and Infidels.

This *Polycarpus* was a Disciple of one of the Apostles, and a Teacher of the Church at *Smyrna*, many heard him speak of the Apostles, and their doings, and that had heard the word of Life, with their own ears. Besides that blessed Martyr, many suffered in *Asia*, and were scourged with rods, beaten, whipped, and having their bones broken. Among the rest *Justinus*, a famous Philosoper and Martyr, in *Ptolemais*, and *Lucius* in a City of *Ægypt* called *Alexandria*. Besides many Martyrs of *Vienna* and *Lyons*, which were Spectacles of constancy, and writ to their Brethren in *Lyons* from *Phrygia*, and *Asia*, acquainting them with their sufferings, and to encourage them to hold out to the end in the profession of Christ. About the same time wrote *Heraclitus* Annotations on the New Testament, being one of the first that began to Write such. *Theophilus* Bishop of *Cæsarea*, and *Dionysius* Bishop of *Corinth*, a man Faithfully learned, who writ to *Pinitus* a Bishop, not to lay any Yoke of chastity on any of his Brethren. And writes also of

Dionysius Areopagites, that he was Converted by the Preaching of *St. Paul*, as is recorded in the *Acts*, and was made after Bishop of *Athens*: About this time wrote *Clemens Alexandrinus*, a man of notable and singular learning, whose Books remain shewing the order and manner of the Books and Gospels of the New Testament, as also mentioning the keeping of Sunday Holy day, of which we find no mention before, but only in *Justinus* Martyr, and he declares that two times, especially, the Christians met together to pray. The first, when any Convert was to be Baptized: And the second time was Sunday, which was kept for two reasons. First, because on that day God made the World. And Secondly, on that day Christ shewed himself first to his Disciples after his Resurrection. About this time the Gospel of St. *Matthew* was Translated or Writ in *Hebrew*, and left by St. *Bartholomew*, and was brought to the Library at *Alexandria*. In this time one *Pantenus* was the first that read in open Schools, which is thought was the beginning of reading by the Christians in Universities. And about this time was the controversie betwixt the Eastern and Western Churches, about the observation of *Easter*, as shall be shewed when we come to it hereafter.

Symforus a Martyr, in the midst of his torments, enduring so much as was possible for humane nature to bear, the Judge asking his name, and what Country he was of, would make no answer but this, *I am a Christian*. The Tyrants being sore vexed, commanded Plates of Brass red fire hot, to be clapt to the tenderest parts of his body, and yet though his body was scorched, he shrunk not, but was bold and constant, being confirmed with the water which came from

the sides of Christ, though his body was so scorcht and drawn together, that he had almost lost the shape of a man; in which his suffering he obtained great glory to Christ, overcoming his Adversaries by suffering, and instructing others (that were weak and fearful,) That nothing is or can be terrible where the love of God is manifest. But the Persecutors not content with his former torments, added a second way, whereby his body was swoln that it could not be touched, they thinking to make him deny his Faith, and terrifie others; but it proved otherwise, that his punishment was rather a Medicine, for his body did return to the same shape, so that he had the use of his Members: Which some that were fearful seeing, were encouraged, who were about to deny Christ: As one *Biblias* being brought to behold the torments, hoping she would blaspheme God, but she thinking of the Fire of Hell, awakened out of the sleep of death, and reviled the tormentors, saying: *How do you think we should eat young Infants*, (of which they were accused) *when we will not eat so much as the blood of any beast, being Christians?* So confessing her self a Christian, she was Martyred with the rest; Besides many others that were put in Prison and dyed, *Photinus* Deacon of the Bishop of *Lyons*, fourscore and nine years of Age, so Feeble that he could scarce draw breath for Age, yet was lively, being brought before the Judge, many rich Citizens pressing after him, who spake diversly of him: The Judge asking what was the Christian God's name, told him, *he was not worthy to know*: With which Answer he caused him to be beaten, throwing what came next hand at him, using great torments, and after threw him into Prison, where he died in two days after.

Saturnus Sanctus, after cruel broiling on the Grid-iron and other torments, glorified God by Martyrdom.

Also *Blandina* a weak Woman, suffered Martyrdom joyfully.

Alexander a *Phrygian* and *Attalus* being brought out together, the Governour granting *Alexander* to the People, was baited again by the Wild Beasts, being so before, and in Prison; and when he had suffered all the Agony they could invent, he was slain, never giving so much as a sigh, but Praised the Lord. But *Attalus* being set in an Iron Chair began to Fry, so that the Savour of his body began to smell, yet spake to the multitude in the *Roman* Language, *Behold*, saith he, *this is to eat man's flesh which you do, but we Christians neither eat men, nor commit any other wickedness as you accuse us.* And being demanded what was the name of the Christians God, he answered, *Our God hath no such name as yours.* Then said they, *See if he can help you.*

Blandina and *Ponticus* a Child of fifteen years old, were brought out at the last days Spectacle, to affright others that were to suffer, that so they might turn them to serve their Idols; who at last after many torments patiently suffered, gave up the Ghost: *Blandina* like a good Mother, gave her Children exhortation, sending them before as Valiant Conquerours in Martyrdom, came at last her self to the place of Execution, with as much joy as she had gone to a Wedding: after her pittiful Whipping and casting to the Wild Beasts, she was put into a Net, and thrown to the Wild Bull, and being gored and wounded, yet felt nothing in regard of the consolation she had in Christ: at last was slain; the Heathen Executioners

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confessing, never Woman endured so much so patiently. And yet these Heathens every day invented new kinds of torments for the Christians.

Among others that suffered under *Antoninus*, was *Justinus*, who had Writ two Apologies or Epistles for the Christians, to the Senate of *Rome* one, the other to the Emperour. *Justine* was born in *Palestina* at a City called *Neopoli*: whose Father was *Priscus Bachius*, who in his youth set him to School to learn Philosophy, wherein he became Famous, and having tryed other Sects, at last became a *Platonist*, trying all sorts of Philosophers: But when he came to see the suffering of the Christians, thought it impossible such people should be given to any Vice, being able to indure so great adversity, yea, the most cruel death: So he began to be in love with the Christians, and to favour the Christian Religion, conceiving it was rather the malice of men, than any wickedness in them that made them so to suffer. Being thus afflicted in his mind, he went into a Country Village or Grange, where he thought to be alone: but there met him an Ancient Man, with a comely Visage, as he was by the Sea-side, and reasoned with him a great while, the old man declaring to him that there was no true saving knowledge among the Philosophers, which neither knew the true God, nor were inspired by the Holy Ghost; and further reasoned with him of the *immortality of the Soul*, of the *reward of the Godly, and punishment of the wicked*; so that *Justine* yielded and asked how he might come to the knowledge that he spake of? The old man told him he must search and read the Prophets, and adjoyn Prayer to it, for they were much more Antient than the Heathen Gods or Philosophers, and were inspired by the Holy Ghost,

and did not regard mens inventions; and had ſuch clear demonſtrations of things to come and paſt, as concerning the Creation, the coming of Chriſt many years before, which all came to paſs; ſo that they were to be credited above the falſe ſeducing Prophets that could not Propheſie of ſuch thing to come. And ſo the old man departed, wiſhing *Juſtine* to do as he had deſired him; and he ſaw him no more. Immediately after this *Juſtine* was ſo inflamed as with fire kindled in his breaſt, that he began to love all that favoured Chriſt, and was Baptized, but where is uncertain, only St. *Jerome* ſaith, preſently after he went to *Rome*, and uſed exerciſes which he called *Diatribæ*, diſputing with *Creſcens* the Cynical Philoſopher. However this is certain, he was a great defender of the Chriſtians: at laſt through the malice of *Creſcens* he ſuffered Martyrdom under *Antoninus Verus*, a little after *Polycarpus* in *Aſia*; And ſo you have the diſcourſe of *Juſtine* and other Martyrs of *France*, who commended *Ireneus* (being made Miniſter) by their Letters to *Eleutherius* Biſhop of *Rome*, which *Ireneus* was a hearer of *Polycarpus*, and after the Martyrs death was made Biſhop of *Lyons* and ſucceeded *Photinus*. About this time were in *Aſia* one *Apollinarius* Biſhop of *Hierapolis*, and *Melito* Biſhop of *Sardis*, much commended of *Tertullian*, who exhibited Apologies to the Emperor in behalf of the Chriſtians to ſtay the perſecution, as did *Quadratus* and *Ariſtides* to *Adrian*, marvelling much that the godly ſhould ſuffer ſuch cruelty, and Thieves or Robbers by the high way ſhould be tolerated, which no good Prince would ſuffer. The ſaid *Melito* writing to *Oneſimus* giveth us the true knowledg and catalogue of the names of the Authentical Books of the Old Teſtament, and declareth them

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to be, *viz.* Five Books of *Moses*, *Joshua*, *Judges*, *Ruth*, 4 *Kings*, 2 *Paralipom.* *Psalms*, *Proverbs of Solomon*, *Wisdom*, the *Preacher*, *Song of Songs*, *Job*, *Isaiah*, *Jeremiah*, 12 Prophets in one Book, *Daniel*, *Ezekiel*, *Esdras*: where you may see what were admitted Authentick, and what otherwise. But to digress a little; some think the Apologies of these men staid the persecution; but others more near the truth think it arose from a miracle shew'd in the Emperors Camp by the Christians. The story is this: At what time *Marcus Antonius* and *Marcus Aurelius Commodus* Emperors and Brethren joyning together, warred against the *Quadi*, *Vandali*, *Sarmatæ*, and *Germani*, their Army by reason of an eminent assault of the Enemy, was shut and cooped up in a streight and narrow passage, as also in a dry hot place, which brought much discomfiture to the Army, and abated the courage of the Souldiers; where on a suddain a Legion of the Christians withdrew themselves from the Army solitarily, prostrating themselves before God in Prayer, and obtained a double relief, God giving pleasant showers from the Element, so that the Souldiers and Army were refreshed, and their thirst quenched; and not only so, but by the continual Lightning in the Enemies Camp they were so discomfited and affrighted, that they fled from the Christians, as *Tertullian* witnesseth. This so pleased the Emperors that they waxed more gentle and mild to the Christians, commanding to give the Christians thanks not only for themselves, but for the preservation of all their Army. Some refer this to the time of *Lucius Commodus*, and not to *Aurelius Commodus*; However things stand, this is certain, after *Antonius Commodus* and *Aurelius Commodus*, succeeded *Lucius Commodus* the Son of *Verus*, who

raigned thirteen years, 175. In the time of this *Commodus*; though he was incommodious to the Senate, yet there was Universal peace to the Church of Christ. Some think it was by reason of *Marcia* the Emperours Concubine, who favoured the Christians; However it was, whole Families and Noble Personages of *Rome* were allured to joyn themselves to the Church of Christ, of whom was *Apollonius* a Noble man and Senator of *Rome*, who was maliciously accused by a Servant of his own, (as St. *Jerome* reports) but by a new Law made, he that accused a Christian falsely should be put to Execution, and so he was, having his Legs broken: But the Martyr by an Elder Law, that a Christian once being arraigned without recantation should be beheaded, and so he was.

This *Commodus* upon his Birth-day habited himself in a Lions Skin, making sacrifice to *Jupiter*, proclaiming *Hercules* to be Patron of the City, there being the same time in the City of *Rome Vincentius*, *Eusebius*, *Peregrinus*, *Potentianus*, all learned men, who following the steps of the Apostles, Preached against the blindness and superstition used, boldly reproving the Idolatry of the People, whereby one *Julius* a Senator and others were converted; which the Emperor hearing of, sent one of his Captains to compel them to come before him, commanding they should sacrifice to *Hercules*, but they stoutly refusing, after grievous torments and great miracles done by them, they were at last pressed to death with leaden weights, as *Vincentius* hath it in his Tenth Book, Chap. 119th.

But now to return to the order of the Roman Bishops, beginning where we left, at *Alexander*; the next that succeeded was *Xistus* or *Sixtus*, who made some trifling Ordinances, and governed ten years, as some

ſome Write. Then came *Teleſphorus* and was Biſhop Eleven years; he commanded *Lent*, and three Maſſes to be ſaid upon the day of *Chriſt's Nativity*: After him came *Higinus* in the year 142, he brought in one *Godfather* and one *Godmother* at *Baptiſm*, as alſo the *Dedication of Churches*. Then came *Pius*, who made ſtrict Laws againſt the Prieſt that let fall ſo much as a Crumb of the *Holy Myſteries of the Lords Table*. Then came in *Aniceetus*, *Soter*, as alſo *Eleutherius* in the year of our Lord 180. About this time God ſtir'd up (among other learned men) *Serapion* Biſhop of *Antioch*, as alſo *Egeſippus* an Eccleſiaſtical Writer, as vvitneſs *Jerome* and *Euſebius*.

The Fifth Perſecution.

After the death of *Commodus* reigned *Pertinax* but few months, afer vvhom ſucceeded *Severus*, who raiſed the fifth Perſecution in the year 195. And he raigned eighteen years, Ten of vvhich he was very favourable to the Chriſtians: But after by ſiniſter and malicious ſuggeſtions was otherwiſe, commanding that no Chriſtian ſhould be ſuffered, vvhereby an infinite number was put to death, about the year of our Lord 205: The places moſt ſuffering were *Afrika*, *Alexandria*, *Cappadocia*, and *Carthage*: of whom the firſt that ſuffered was *Leonides* the Father of *Origen*, who was beheaded, with whom *Origen* his Son ſhould have ſuffered, being about ſeventeen years of Age, ſuch a fervent deſire he had of Martyrdom for Chriſt, had not his Mother privily conveyed away his Cloaths in the night ſeaſon, ſo that for ſhame to be ſeen, he was kept from going with his Father, to be at home: but though he could not go, yet he writ to his Father being

being in Prison, *Cave tibi*, &c. Take heed that you turn not your purpose of suffering for our sake, (meaning his Mother and himself.) This *Origen* had such a mystical speculation in the Study of Learning, especially of the Scripture, that he would oft move Questions to his Father of the meaning of such and such places, in so much that his Father would often uncover his face being asleep, and open his breast to kiss it, giving God thanks that had made him Father of such a Child. This *Origen* by his Learning, (their Goods being confiscate by the Emperour) did maintain his Mother and six Brethren by keeping School, at last gave himself to the Study of the Scripture, and profited so much therein, that he conferred the *Hebrew* with other Translations. They that write of him, report him to be of a sharp quick Wit, of spare Diet, and he is said to write so much as seven Maids and Notaries could Pen every day; and is accounted by St. *Jerome* to write seven thousand Volumes, the Copies of some of them he used to sell for three pence a piece for sustentation of himself and the Family. And when the Martyrs went to their Death, he was many times so bold as to go and kiss them and imbrace them, so that he was sometimes endangered of Stoning by the multitude. Among his Scholars were *Plutarch Serenus*, *Heraclides*, *Plato*, *Potamenia* who suffered as Martyrs: *Potamenia* a Virgin, which one *Basilides* receiving to have her to Execution shewed her compassion, and would not suffer the rude multitude to raile upon her, but rebuked them; whom to requite, she told him she would pray for him; and so when she had suffered, and he saw her suffer so quietly, did often confess himself a Christian, and that *Potamenia* had prayed for him, and he saw a Crown put on his head, so was

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next day beheaded, receiving the Crovvn of Martyrdom. Beſides many that ſuffered, ſome eſcaped vvith Life, as *Alexander* Biſhop of *Jeruſalem*, vvho vvas made partner vvith *Narciſſus*, vvho being unwieldy by reaſon of Age, being one hundred ſixty and three years old, vvas not able for the function, and ſo *Alexander* continued Biſhop the ſpace of forty years until the Perſecution of *Decius*, under vvhom he vvas Impriſoned and died in *Caſarea*, and licenſed *Origen* to Preach in his Church. In this time vvere *Apolonius*, *Aſclepiades*, and *Irenæus* Martyred. After vvas *Tertullian* a man expert in *Greek* and *Latine*, vvhom *Vincentius*, and *Lirinenſis* praiſe.

But now to return to the Biſhops of *Rome*: After *Eluetherius* mentioned before, came *Victor* vvho did quietly in the time of *Severus*, but after vvas a great ſtirrer in the controverſie of *Eaſter*, in thoſe days of the primitive Church, vvho vvould have Excommunicated the Churches of *Aſia* about certain ceremonies, had not *Irenæus* Biſhop of *Lyons* ſtayed him: For certain it is, that the Apoſtles gave no heed to the Obſervation of days and times, only attended the Apoſtles Doctrine, and the vvord of Salvation, only deſired they vvould *abſtain from things ſtrangled, and from blood*; which blood is thought to be mentioned for this reaſon: the Chriſtians vvere reported to Murder their Infants; ſo to clear themſelves they did let them knovv, that it being againſt their ovvn Lavv to ſhed any mans blood, they did not only abſtain from that, but alſo from the blood of common beaſts, and that Lavv being given by the Holy Ghoſt, vvas continued to the ſame end, during the time of Perſecution by the Heathen *Gentiles*. Neither vvas the Obſervation of rites and ceremonies, meats or drinks,

drinks, days, times, places or veſtures greatly regarded, nor uniformity to them required by the Apoſtles, but all kept the Unity and concord of the Faith notwithſtanding ſome outward differences, and this was in the year of our Lord 200, and ſo continued till the Council of *Nice*. Then began *Eaſter* day to be required as neceſſary, and they counted Schiſmaticks that diſſented. With *Victor* ſtood many Biſhops, and on the other ſide ſtood the Biſhops of *Aſia*, eſpecially *Polycrates* Biſhop of *Epheſus*, alledging the examples of *Philip* the Apoſtle, *John* the Evangeliſt, *Polycarpus* at *Smyrna*, all obſerving it as we do now. But *Victor* would Excommunicate them, but *Irenaus* perſwaded him otherwiſe. After *Victor* ſucceeded *Zephyrinus* in the time of *Severus*, two hundred and three years, which ſome write ſat ſixteen years and two months. In whoſe time, *Perpetua*, *Felicitas*, *Revocatus*, *Saturinus*, *Satyrus*, *Secundulus* were thrown to the wild beaſts and devoured: only *Secundulus* died in Priſon, and *Saturinus* was beheaded. This *Severus* raigned the Term of eighteen years, and in the end of his time came into *Brittain* with his Army, and after many conflicts with the *Brittains* in the North, made a Wall of Turf and Straw, and ſtrong Stakes the length of a hundred thirty and two miles from the *Tine* to the *Scottiſh* Sea, and then removed to *York*, and by the breaking in of the *Scots* and Northern men, was beſieged in *York*, and ſlain of his own Servants and Souldiers.

After whom followed *Varius Heliogabalus* in the Empire, one more like a beaſt than a man in all Gluttony, in filthineſs exceſſive, ſo given to rioting and delicacy in diet, that when he was near the Sea, he would ſend for fleſh into the Inland, and when in the

Land

Land ſend for all kind of Fiſh: and he is reported, that he had to Supper ſeven thouſand Diſhes of Fiſh, and five thouſand of Fowl; and never wore one Garment twice: but at laſt notwithſtanding all his pride and pomp, was ſlain, after he had raigned two years, of his own Souldiers, and drawn through the Streets, and caſt into *Tyber*: and having no iſſue Adopted for his Son *Antolius* called *Alexander Severus* the Son of *Mammea*, who entred his Raign in the year of our Lord 224, and continued thirteen years, being commended for his wiſe and vertuous carriage, a great favourer of Vertuous and Learned men, one that was liberal to ſuch, a great favourer of Juſtice, and a great hater of corrupt Judges; inſomuch that if any was found to be ſuch, he with his two fingers would put out their eyes, diſmiſſing all idle vagrous and looſe Fellows from his Court: A great favourer of the Chriſtians, and reſtoring their places of Worſhip: inſomuch, that when a certain place was challenged, occupied by Cooks and Tiplers, that belonged to the Chriſtians, he decided the buſineſs, ſaying, *It was more reaſon it ſhould be uſed for the Worſhip of God, than for Cooks and Scullions*; and ſo cauſed the place to be reſtored to the Chriſtians, though there was no particular Chriſtian Churches at that time built in *Rome*.

Mammea the Mother of this *Alexander*, whom *Jerome* calls a Devout Religious Woman, hearing the fame of *Origen*, ſent for him to *Antioch*, deſirous to hear and ſee him, to whom he reſorted, and remained a ſpace with the Emperour and his Mother, and ſo returned to *Alexandria* again. So in this time, though the Church of Chriſt had not her perfect peace, yet had ſhe ſome tranquillity from Perſecution. In and about this

this time one *Ocilla* a Virgin, which had been instructed and converted by *Urbanus*, and was a means to convert her Husband, was brought before the Rulers, and adjudged to the hot Bath, wherein she continued cold: then was brought out and Beheaded, the Executioner having two or three strokes before he cut it off, and after it was off, it lived two or three days, as the story saith.

Agapitus, *Calepodius*, *Pammachius* with his Wife and Children, and two and forty others were Martyred, *Simplicius*, *Quiritius*, and *Julia* his Mother also Martyred: *Tiberius*, and *Valerianus* Brethren being beaten with bats and bruised, were after Beheaded: concerning whom I think they suffered under *Decius* or *Maximus*, rather than under *Alexander*.

The Sixth Persecution.

After the death of *Alexander* and *Mammea*, who were both slain and Murdered in *Germany*, was *Maximus* chosen by the Will of the Souldiers, rather than the Authority of the Senate, about the year of our Lord 237: who for hatred to *Alexander*'s House, raised the sixth Persecution against the Christians. And though no doubt but that many suffered under this Emperour, yet by the merciful providence of God, he raigned but three years. After whom succeeded *Gordianus* in the year of God 240. A man studious for the good of the Common-weale: But this Emperour after he had Governed with much peace and tranquillity the Monarchy of *Rome*, he was slain of *Philip* Emperour after him.

In

In the days of this Emperour, was *Pontianus* Bishop of *Rome*, and many nobble Fathers raised up in the Church, as *Philetus* Bishop of *Antioch*, and *Zebennus*: to these may be added *Ammonius* the School-Master of *Origen*, the Kinsman of *Porphyry*, an Enemy of Christ; yet this *Ammonius* being better endued with grace, left many good Books behind him in defence of the Christian Religion. About this time was *Julius Africanus* the Scholar of *Origen*. Unto these Doctors may be added *Natalius*, who had suffered Persecution constantly, but was at last seduced by *Asclepiodotus* and *Theodorus*, which were the Disciples of *Theodorus*, to be a Bishop of their Sect, promising to give him one hundred and fifty Pieces of Silver every month, and being joyned to them, was by a Vision from the Lord in great mercy forewarned, who will not let one of his own to perish; yet being blinded by lucre and honour, was at length, I say, warned of God in a Vision, and was all night scourged of the Angels, and wakening in the Morning, was so sore in his body, that he rose, and putting on Sack-cloth, went into the Congregation to *Zephyrinus* weeping, lamenting, and shewing his bodily stripes, and prayed them to receive him into Communion again, and so was admitted as he desired.

After the death of *Pontianus*, *Anterus* succeeded Bishop of *Rome*: Next him was *Fabianus*, of whom more hereafter; and after them *Hippolytus* is mentioned for a Bishop and Martyr in *Arabia*. And mention is made of great heaps of Martyrs buried by sixty together; and History saith, that *Hippolytus* was drawn in pieces with wild Horses, through Fields, Dales, Bushes and Thornes, and so died.

After

After *Gordianus* raigned *Philip* as you heard, who with his Son *Philip* Governed the Empire seven years in the year of our Lord 246. This Emperour was Christened by *Fabianus* and *Origen*, who by Letters exhorted him and *Severa* his Wife to be Baptized, and so he was, being the first Emperour that brought Christianity into the Imperial Seat. However others report, this is certain, that this Emperour and his Son for Christianity sake were slain of *Decius*; as also for having committed their treasure to *Fabianus* Bishop of *Rome*.

The Seventh Persecution.

This *Philip* being slain, *Decius* invaded the Crown in the year 250. by whom was raised a terrible Persecution, noted to be the seventh. This *Fabianus* was made Bishop of *Rome* by a miraculous appointment of God: For as the Congregation was met to chuse a Bishop, this *Fabianus* coming out of the Country to the Election, thinking nothing less than of himself to be chosen, suddainly a Dove came flying into the Congregation, and alighted on his head, which the Congregation seeing, they all with one mind chose him to be their Bishop: But after, for what reason is uncertain, though some conceive for the hatred this Emperour bore to *Philip*, *Fabianus* was Martyred in the beginning of this Emperours Raign, sending out moreover his Proclamations, that all which professed the name of Christ, should be slain. In the Raign of this Emperour, *Origen* that was so in his beginning, comforting and kissing the Martyrs, was made search for, so as he could not be covered in any place nor hid, yet laboured much in the Church affairs

affairs by writing, exhorting, and expounding the Scripture about the ſpace of fifty years, unto the time of *Decius*: Under him he ſuffered racking, Dungeons, and much torment, beſides terrible death and burning. Yet ſome write, that after he was brought to the Altar, and enticed to uncleanneſs with an ugly Ethiop, rather than he would commit uncleanneſs with her, he burnt incenſe to the Altar, for which he was Excommunicate; and being driven with ſhame and ſorrow from *Alexandria*, went to *Jeruſalem*, and coming to the Congregation, was deſired to make an exhortation, which at laſt he took the Book to do, and turning it, read in the fiftieth *Pſalm* theſe words: *What haſt thou to do to take my Laws in thy mouth?* but could go no further, ſhutting the Book, bewailing himſelf, the whole Congregation weeping with him alſo; and ſome report that he died in great poverty and miſery, and was buried in *Tyre*, in the year of our Lord 255, and the ſeventieth year of his Age.

After *Origen*, came *Heraclas* his Uſher, and after him, ſucceeded *Dionyſius Alexandrinus*. *Babilus* Biſhop, died in Priſon under this *Decius*, as did *Alexander* Biſhop of *Jeruſalem* above named; and in *Antioch*, *Vincentius* ſpeaks of forty Virgins Martyred: As alſo of one *Peter* of *Phrygia*, who ſuffered bitter torments for Chriſts ſake. Alſo in *Babylon* divers were led into *Spain*, and Martyred under *Decius*. Hiſtories make mention of *Germanus*, *Theophilus*, *Cæſarius*, *Polychronius*, *Neſtor*, who in *Pamphilia* died Martyrs; *Olympiades*, *Maximus* Noble men, *Anatolia* a Virgin, all Martyrs, as *Dionyſius* Biſhop of *Alexandria* mentions in his Epiſtle, and ſo *Euſebius* reports in his *lib.* 6. *Cap.* 40, 41, 42.

all ſuffering the ſpoiling of their Goods with joyfulneſs. Mention is made of *Apollonia* a Virgin being ſomething Antient, whom they brought forth, and daſhing out all her teeth out of her mouth, made a great Fire, threatning to caſt her into it, if ſhe would not blaſpheme Chriſt: at which ſhe making a pauſe a while, ſuddenly leapt into the Fire, and was burned to death.

Alſo *Serapion* they took out of his own Houſe, after they had aſſailed him with many torments, and broke almoſt all the joynts of his body, they caſt him down from an upper loft, and ſo compleated his Martyrdom.

But at laſt it pleaſed God to ſet great diſſention among the Perſecutors themſelves, which turned their cruelty againſt one another, and ſo the Church of God had a breathing time from the rage of Perſecution.

But long it laſted not, but there came a cruel Edict againſt the Chriſtians by which many ſuffered, and ſome cowardly forſook the truth, and burnt incenſe to the Idols, others conſtantly ſuffered, as *Mater* a Martyr, *Alexander*, *Epinactus*, and fourteen Women, *Hieron*, *Dioſcorus*, *Iſidorus*, *Nemeſion*, *Ammond*, *Zenon*, *Ingenius*, *Theophylact*, ſome of which ran into their Councils, confeſſing openly they were Chriſtians, to the Amazement of the Council.

Hilarion who was commanded by his Maſter to do Sacrifice to the Gods, was ſore rebuked becauſe he refuſed, and when he could not by any means conſtrain him, he took a Pike, or ſharp Stake in his hand, and ran it through his body.

Chæremon an Aged man and a Biſhop, fled with his Wife and Children into the Mountains of *Arabia*, and never

never returned, being sought after by Friends, could never be found. However we may see in those days that Bishops had Wives. Some there were that did renounce their Faith, and were made Spectacles of Gods Judgments: as *Cyprian* reports of one *Evaristus* Bishop of *Africa*, who forsook his Flock, and made Shipwrack of his Faith; as also *Nicrocrastus* a Deacon, yet repented after as some say; yet others held constant to the end. The same *Cyprian* relates a Noble story of one of his Collegues a Priest, being oppressed with weakness and afraid of death, and his Execution drawing nigh at hand, he desired to depart and be discharged; and as he was thus intreating and almost dying, there appeared to him a young man of a tall beautiful countenance and reverent Majesty, whose body was so bright, that it could not be beheld with carnal eyes, to whom this young man spake with a certain indignation of mind, and said, *To suffer you dare not, to go out you will not, what would you have me to do unto you?* Such renouncing the Faith was about this time, that by reason of the weakness of Christians, sprung up the error of *Novatus*, and made a great disturbance in the Church. This *Novatus* being a Priest of *Carthage* under *Cyprian*, held this error, That after any did renounce the Faith of Christ, and Sacrificed to Idols, they were not to be admitted into the Church, though they did repent: which error did make great disturbance in the Church, and some held with him; but after *Novatus* left it, and was reconciled to the Church of Christ. However there was a Synod held at *Rome* of sixty Bishops in the time of *Cornelius*, and in the Raign of *Decius*,

in the year 255. the heat of Persecution being a little calmed; yet after this *Cornelius* Bishop of *Rome*, died a Martyr. The same *Cornelius* is said to set out Decretal Epistles, and certain things not agreeing with the Church of Christ: But at last being accused of Writing Letters in commendation of Christ and Christians, which he confessed to *Cyprian*, though there was nothing Derogatory to the Emperour, yet was after beaten with bats to death, commending his Bishoprick to *Stephanus* his Deacon, and so ended his life in Martyrdom.

About this time suffered *Aurelius*, and *Mappalius*, who boldly went into the Council, and being condemned told them boldly, they should see them run to morrow for a Wager, and so were then brought out and suffered their Martyrdom constantly.

And thus much of the Tyranny of this *Decius* against Gods Saints, and the just hand of God against him: For as he slew *Philip* and his Son, so he and his Son were slain in going to War against the *Gothians*; and being in danger to be taken, to escape the Barbarians hands, he ran into a Whirle-pit and was drowned, and never found after. Neither did the Empire escape, but a great Plague fell on the Heathen, that lasted ten years, never an House in *Alexandria* being Free: which though it fell on the Christians as others, yet the Christians continually visited the Heathen, and relieved them with their charity, and shewed pitty to those that shewed no pitty to them nor their own Fellows.

And

And it is observed, the Plague came from the hot Countries, and raged violently in all the *Roman* Monarchy, especially where the Emperour had sent his Edicts against the Christians. And after this *Decius* who raigned but two years, came in by treason *Gallus* and *Volusianus* his Son, Emperours in the year 255. continuing their Raign but two years. This *Gallus* although in the beginning he was something quiet, yet following *Decius* (by whom he should have rather taken heed) set forth Edicts against the Christians; though we do not find many that suffered death: The chiefest of the Persecution being exilement of the Bishops and Guides of the Flock of Christ.

The first was *Cyprian* Bishop of *Carthage*, besides certain Priests who were condemned to the mettle Mines, which were, *Nemesius*, *Felix*, and *Lucius*; whom *Cyprian* comforted and exhorted by Letters, giving them sweet comfort and consolation: as also to *Segrius*, and *Rogatianus*, who were in Prison, and bonds for the truth. In the time of this *Gallus* was *Lucius* Bishop of *Rome* sent to Banishment; but after a time he returned to his Church. And some Authors report of his pride, and his setting forth ordinances, which stood not with the Bishops of those times; yet *Eusebius* reports he took upon him the pompous stile of the *Roman* Bishops, and took Priests from their own Wives, and held the Chair but eight months: But *Damasus* reports he sat three years, and was beheaded the second year of *Valerian* and *Galienus* Emperours.

After the Raign of this *Gallus* and *Volusianus* who raigned two years, *Æmilianus*, which slew them both by civil sedition, succeeded in their place, who raigned but three months, and was slain. Next to whom raigned *Valerianus* and *Galienus* his Son being Empe-

rours. About the change of these Emperours, the Persecution of *Gallus* something abated, partly by the change, and partly for the great Plague raigning in most parts of the Empire. But *Valerianus* in the entrance of his Raign for three or four years was right courteous and gentle to the People of God, and well accepted of the Senate. Insomuch as that none of all the Emperours that professed Christ, was so loving and familiar among his Subjects and the People of God, replenishing his Court with such as were the Saints and Servants of Christ, insomuch as his Court seemed to be a Church of God: But at length by the malice of *Sathan* and evil Counsellers, these days lasted not long: For being (as was thought) charmed, and enchanted by a wicked *Egyptian*, a chief Ruler of the Synagogue, and a Charmer and wicked Sorcerer, who did many things by his magical Arts against the Christians; this Emperour was so infatuated with this *Egyptian*, that he wholly turned to Idols and execrable Impiety, quartering young Infants and Sacrificing Children to the Heathen Gods; And so proceeded in his cruelty, that he moved the eighth Persecution against the Saints of Christ, which this wicked *Egyptian* could not abide, this being the hindrance of his wicked enchantments in the year 259.

The Eighth Persecution.

In which Persecution the chief Administers and Executioners were *Emilianus*, President in *Egypt*, *Paternus*, *Galerius*, *Maximus* Consuls in *Africk*. But as

as the *Ægyptian* was the outward cauſe, ſo *Cyprian* ſheweth more ſpecial and ſpiritual cauſes in his *Eccleſiaſtical Epiſtles, viz.* The Prieſts being puft up with pride and lucre, and not walking in the ways of the Lord, beſides many diviſions and diſcords among the People of God themſelves: And did declare, that by a certain Viſion, he was warned of the Perſecution that ſhould come, and that he forewarned them of it. The ſtory is this: That he ſaw a certain old Father ſitting, at whoſe right hand ſat a young man very ſad and penſive, and at the left hand ſat another Perſon having in his hand a Net; And as he marvelled at the matter, it was ſaid to him, *The man on the right hand is ſad and penſive, that his precepts are neglected and not obſerved; But the man on the left hand is merry and danceth, that occaſion is given to him to have power over the man that is afflicted.*

And at another time *Cyprian* reports of himſelf, That the Lord in goodneſs and mercy vouchſafed to his Servant to direct him concerning his coming; and told him that he (meaning himſelf) ſhould be of good comfort, for peace ſhould come to the Church after a little while that ſome were tried, and admoniſhed him to be ſpare of diet in eating and drinking, leſt his mind ſhould be carried away from Holy Duties. Moreover this *Cyprian* in an excellent Epiſtle to the Emperour, doth defend the Chriſtians from thoſe Calumnies and ſlanders laid upon the Chriſtians by the Heathen. St. *Jerome* much commends him for his Learning, Education, and Converſation, eſpecially for his *Commentaries* upon *Jonah*, which Prophecy *Cyprian* reading, was through the grace of Chriſt a means of his Converſion; as alſo by the help of *Cecilius* a Prieſt reading that Prophecy

was Converted, and ſo was ordained Prieſt, and not long after Biſhop of *Carthage*, and was, as *Nazianzen* reports, ſo Famous in the Government of the Eaſt Church, that he was called the *Biſhop of the Chriſtian men.* And after his Converſion was very careful of the afflicted Brethren, giving great part of his ſubſtance among them, commanding his Officers every where to be careful of them. He was a great reader of *Tertullian*, inſomuch as no day paſſed without reading ſome part of him. But was at laſt Baniſhed by *Paternus* the Pro-conſul of *Africa*, and returned again in *Galienus* time. And *Maximus* ſucceeding him, finding *Cyprian* in a Garden, cauſed him to be apprehended by his Serjeants, and to be brought to the Idols to do Sacrifice, which he would not do; whereat the Pro-conſul brake out into theſe words. *Long haſt thou lived in a Sacrilegious way, and been an Enemy to the Gods of the* Romans, *and the Holy Laws, and the Sacred Emperours, which could never reduce thee to their rites and Ceremonies.* At length he judged him to have his head ſtricken off, and ſo willingly and patiently he did ſubmit himſelf to the ſtroke of the Sword, and ended his life in the Lord, in the year of our Lord 259. *Xiſtus* being then Biſhop of *Rome.* He writ many Books with great Elegancy and Wit. *Vincentius* makes mention of twelve abuſes he obſerved in the life of Man, which follow.

1 *Sapiens sine operibus*:
2 *Senex sine Religione*:
3 *Adolescens sine Obedientia*:
4 *Dives sine Eleemosyna*:
5 *Fœmina sine Pudicitia*:
6 *Dominus sine Virtute*:
7 *Christianus Contentiosus*:
8 *Pauper Superbus*:
9 *Rex Iniquus*:
10 *Episcopus Negligens*:
11 *Plebs sine Disciplina*;
12 *Populus sine Lege*:

A Wiseman without good Works.
An Old man without Religion.
A Young man without Obedience.
A Rich man without Alms.
A Woman without Shame.
A Ruler without Virtue.
A Christian Contentious.
A Poor man Proud.
A King Unrighteous.
A Bishop Negligent.
People without Discipline.
Subjects without Law.

And though *Cyprian* and other Servants of God be to be highly commended, yet we are far from Canonizing them for such, as that they did merit as the Papists do set in their Calendar, neither must we attribute so much as to think but that they had their infirmities and blemishes and errors; and so there was in most of the Doctors of the Church preceding some-

something which was worthy of reprehension: As we may see in *Origen*, although a man in his time famous and admirable for his Learning, yet we know he held not in many things as the Church doth now. And as for *Polycarpus*, the Church hath altered what he held about *Easter*. *Ignatius* himself cannot be defended in all things, making it as great a sin for a man to fast upon a *Sunday*, as to kill Christ himself. *Irenæus* held that God did not make man perfect at the beginning: he seems also to defend Free-will in man, and that Christ suffered after he was fifty years old.

Tertullian, whom *Cyprian* scarce ever laid out of his hand, is noted to be a *Chiliast*, and of *Montanus* Sect, and seems to defend the possibility of keeping the Law, and condemns second Marriages.

Justinus seems to defend the fall of Angels by Women, as also Free will and keeping the Law. Neither was our *Cyprian* Free, though the Scholar of *Tertullian*, and did hold Rebaptism of those that were Baptised of Hereticks, about which *Stephanus* and he had great Contention: besides other Doctors, as *Austine*, *Ambrose*, *Hieronm*, *Chrysostome*, none of them so clear, but went with their peculiar faults and errors to the Grave. About this time and under the same Emperour, suffered *Xystus* or *Sixtus* the second of that name, Bishop of *Rome*, being accused that he was a Christian: he with his six Deacons and *Nemesius* were Beheaded: *Laurence* at the same time being grieved that he might not suffer with them, but the Bishop told him, that within three days he should follow after: In the mean time he bad him go home and distribute his Goods and substance to the Poor if he had any possessions or treasure. Which

the Judge hearing, commanded him to bring his treasure to him, as the sequel of the story declares; whose example and words deserve to be kept fresh and green in all Christian hearts. This *Laurence* thirsted after the Cup of Martyrdom, and was troubled that he should not suffer with his Master *Sixtus*: But *Sixtus* told him that he must suffer greater conflicts being young and lusty; But, saith he, I am Feeble, and thou shalt more gloriously Triumph over the Tyrant.

But to come to the story; being before the Judge, he demanded with a stern countenance where his Treasure was, and where he had bestowed the Treasure of the Church? who craving three days respite to answer him, promised he would then declare it. In the mean time this *Laurence* caused abundance of poor Christians to be Congregated, and when the day came that he should make his Answer, told the Judge, (stretching out his Arms over the Christians) There was his Treasure, and precious to him, in whom the Faith of Christ raigned, they were the Mansions of Christ, and what more precious Jewels could Christ have than such, and of whom Christ said, *I was hungry, and you fed me, naked and you clouthed me*, &c. At which words, who can express the madness of the Tyrant, how he stamped and stared, his eyes and cheeks glowed, roared and cryed out like a Lyon, and called, Kindle the Fire, make no spare of Wood, this villain hath deluded the Emperour, away with him, Whip him with Scourges, Jerk him with Rods, Buffet him with Fists, Pinch him with fiery Tongs, gird him with burning Plates, bring the strongest Chains and the Fire Forks, lay him on the Bed of Iron, and when the Bed is fiery hot, bind the Rebel

hand

hand and foot, on with him, broil him, toſs him, turn him, do every one of you his Office, on pain of my diſpleaſure. The word was no ſooner ſpoken, but after many cruel handlings, the meek Lamb was laid on the Bed of Iron, which was to him as a ſoft Bed of Down; ſo miraculouſly God tempered the Element of Fire, that inſtead of conſuming pain, it was a Pallet of Nouriſhing reſt: ſo that not *Lawrence* but the Emperour was tormented; the one broiling in his fleſh, the other in his heart. When this Trumphant Martyr had been preſſed down with Fire-forks, and Fire-pikes a great ſpace of time, in the mighty Spirit of God he ſpake to the vanquiſhed Tyrant.

This ſide is roaſted enough, turn up O Tyrant Great,
Aſſay Roaſted or raw, which think'ſt thou the better meat.

O rare and unaccuſtomed Faith, and invincible Patience, that by ſuch means doſt recreate, refreſh, and ſtabliſh thoſe that are burned and afflicted! And ſo this glorious Martyr overcame the Tyrant. At the ſight and hearing of *Lawrence*, a Souldier ſtanding by was Converted and deſired to be Baptized; For which being called before the Judge, he was Scourged, and after Beheaded.

Dionyſius of *Alexandria* and his Fellows, *Marcion*, *Fauſtin* and *Cheremon*, and others were Baniſhed into *Cephro*, a Town in *Libya*, with charge not to Preach: But as they went they did Preach, and were a means of the Converſion of many from the Heathen Idolatries. *Fauſtus* continued long to the end of the Perſecution; at laſt being very Aged, was Beheaded, dying a Martyr. And *Dionyſius* himſelf continued to the twelfth year of the Raign of the Emperour

and

and being very aged departed in peace in the year of our Lord, 268.

In *Cæsarea Palestine* suffered also about the same time *Priscus*, *Malcus*, and *Alexander*: and at *Carthage* suffered no less than 300, which after examination by the Judg, and a Lime-kilne being hard by, were threatned if they would not do sacrifice to the Heathen Gods, they should be smothered in it; which they refusing run suddainly into it, and were smothered with the dust and smoak of the Kilne.

In *Africa* also suffered *Maxima*, *Donatilla*, *Secunda*, Virgins; who after they were tormented and scorched in the Kilne and on the Grid-Iron, were cast to the Wild Beasts which would not touch them, but were at last with the Sword beheaded.

The sixth year of *Valerianus* and *Galienus*, we read of *Victor* and *Victorinus*, who lying in Prison three years with *Claudianus* and *Bessa* his Wife, did suffer great torments and death for the name of Christ.

Aurelius Prudentius mentions one *Fructuosus* Bishop of *Tarracona* in *Spain* with his two Deacons, *Augurius* and *Eulogius*, who being in Prison six days, were brought out and burned, being condemned of *Æmilianus*, and bound hand and foot were cast into the Fire: but their hands remained untouched with the Fire, and their bodies whole, the Element of Fire flying from them: whereat with hands lift up to heaven, they besought the Lord that it might return upon them and work upon them; and presently the force of the Fire returned and did speedily dispatch them, to the admiration of all that stood by. And as this godly Bishop was preparing himself to the Fire, he would not suffer any to pull off his hose or shooes, but was willing to do it himself; and when they

brought

brought him drink, and with tears beſought him to drink, he refuſed it, and prayed them not to ſhed any tears for him: And going to the Fire, he willingly and conſtantly ſuffered, and with much cheerfulneſs ſhed his Blood. And thus far this wicked Emperour continued this Perſecution ſix or ſeven years, and after felt the heavy hand of God himſelf: For making his expedition againſt the *Perſians*, whether by Treaſon or how it was is not known, he fell into the hands of *Sapores* the King, being about the Age of Eighty years, by whom he was in a wretched manner ordered to be led up and down the Country, and was made a ſtool for the King to get upon his Horſe back; and ſo continued this blockiſh butcherly Emperour to the end of his life. The like ſeverity of God light upon *Claudius* the Preſident, who by a terrible Judgment of God, as one writes, was poſſeſſed and vexed by the Devil in ſuch ſort, that he bit off his own Tongue in many pieces, and ſo ended his miſerable life. Neither did *Galienus* eſcape; For beſide the miſerable captivity of his Father, ſuch Earthquakes and tumults did happen in ſeveral places of the Empire, that he was not able to help or ſuccour his Father, though he would have done it. But being ſomething terrified by his Fathers example, he did moderate the Perſecution of the Chriſtians, and ſent out his Proclamations to that purpoſe: Yet notwithſtanding one *Marianus* a Nobleman of *Caſarea*, who was in order to a place that fell to him, was accuſed that he was a Chriſtian by one that ſought the place himſelf; who coming before the Judg and confeſſing he was a Chriſtian, was judged to be beheaded. Whoſe Body a rich Citizen took up, and wrapping it in clean Linnen and rich ſumptuous weeds, committed it honourably to be buried.

But

But to return to the Line and Order of the Bishops of *Rome*. After *Xistus* his Martyrdom, the Government of the Church was committed to *Dionysius*, in the year 166, who ruled nine years. After whom succeeded *Felix* in the first year of *Probus* the Emperour, about the year 280. And then followed *Eutychius* and *Gaius* both Martyrs. About the times of these Bishops lived *Theodorus* Bishop of *Neo-Cesarea*, who otherwise is called *Gregorius Magnus*. The days of this *Galienus* being expired, followed *Claudius* a quiet Emperour: he raigned but two years. After whom came his Brother *Quintilianus*, a quiet Prince, who continued but seventeen days, and had to his successor *Aurelianus*, under whom, as *Orosius* in his Book doth number, was the Ninth Persecution against the Christians.

The Ninth Persecution.

Aurelianus, as others before him, shewed himself at first a wise moderate Prince, and so commendable in correcting vice, that it was a Proverb, *That he was a good Physician, but his Medicines were very sharp and bitter*. This Emperour if he was sick, never sent for Physicians, but cured himself by abstinence: neither was he unfruitful to the Common-wealth; and so moderate to the Christians and Familiar, that he would sometime sit in their Councils; besides tolerating their Religion: But after a while through sinister ends, and bad Counsel, as Princes never are without such about them, this Emperour became a cruel Tyrant, not only altering his severity to others, and laying it on the Christians, but beginning with the death of his own Sisters Son. But after he had begun

to

to move or purpose Persecution, the hand and merciful working of God overthrew his purpose. For as he was sending his Edicts and Proclamation against the Christians, the stroke of the hand of the Lord was upon him, when he was going to set his hand to the Proclamation: For in the fifth or sixth year of his Raign he was slain betwixt *Bisance*, and *Heraclius*, in the year of our Lord 278. Neither is there found any more recorded of his Persecution. Next to him followed *Publius Annius Tacitus*, who raigned but six months. After whom succeeded *Florianus*, who raigned but sixty days. And after him followed *Marcus Aurelius* Surnamed *Probus*, of whom more follows.

In the mean time good Bishops and Ministers bestirred themselves to Preach and relieve such as were in Prison, and to relieve the Saints, and many by several ways were set at liberty and maintained by the Charity of *Anatholius* Bishop, and *Eusebius* their own Deacon, who were much unlike the Romish Bishops now in saving mens Lives.

The next Emperour was *Marcus Aurelius Probus*, a Wise and Vertuous Prince, Valiant in Warlike Affaires, and as Fortunate in success, during whose time no Persecution was raised in the Church. And as in Religion, it was so in the Common-wealth; matters were so carried, and so much Peace was, that he used to say, There needed no more Souldiers, seeing there were no more Enemies to fight against. And for that cause he set his Souldiers in *Smyrna* and *Messia* to work in the Mountains, to Dig and to Plant Vines, for he would not have them Idle, not so much as in Winter: by reason of which at last he was slain of his own Souldiers, after he had Raigned six

years

years and four months in the year of our Lord 284.

Carus with his two Sons *Carinus* and *Numerianus* succeeded in the Empire, whose Raign continued but three years, which *Carus* in the *Persian* War was slain by Lightning. *Numerianus* was with his Father in *Persia*, who was much commended for his Valiantness; An excellent Orator and Eloquent, as by his Writings to the Senators doth appear. But Sorrowing and Weeping excessively for the death of his Father, caused such a soreness in his eyes, that keeping himself close and private upon that occasion, he was slain by his Father in Law *Aper*, who dissembling his death, it was not espied, till the stench of his body being carried about, his death was uttered.

This *Carus* going against the *Persians*, lying at *Antioch* would have gone into the Churches of the Christians to behold their mysteries: But *Cyril* the Bishop would not suffer him so to do, saying, It was not fit for one that was polluted with Idols, to go into the Assembly of the Christians. Whereat *Carus* was so incensed and displeased with this repulse, that he slew *Cyril* the Godly Bishop, and therefore was justly slain, as you shall hear afterward. This *Carus* with his Son being slain in the East Parts as is declared, the other Son, *Carinus*, raigned alone in *Italy*, where he overcame *Sabinus* stirring for the Empire, and raigned with much wickedness, till the returning again of the Army from the *Persian* War, who then set up *Diocletian* to be Emperour, by whom the aforesaid *Carinus* for the wickedness of his Life was overcome, being forsaken of his own Army, and at length slain by

the hand of the Tribune, vvhoſe Wife he had before deflovvred.

Thus the Father and tvvo Sons ended their Lives, vvhoſe Raign continued not above three years. In all vvhich time the Church continued vvithout Perſecution four and forty years, unto the nineteenth year of *Dioclefian*; Many Chriſtians not only having Offices and Regiments in the Armies, but vvere entertained vvith much Familiarity in the Emperours Court, and vvere in great Favour vvith the Emperour himſelf. As vvas *Dorotheus* vvith his Wife and Children; as alſo *Gorgonius*, vvho for Doctrine and Learning vvere in the Princes Court vvith great Honour and Favour. But after through corruption and Malice, as it falls out in Emperours Courts, it vvas othervviſe; For as the ſtory reports, men by eaſe and reſt began to degenerate ſo, that one Chriſtian vvas againſt another, one Biſhop againſt another, raiſing ſtrife and Sedition, and through Hypocriſie Perſecuted one another; that at laſt vvere performed the vvords of *Jeremiah* the Propher, *That the Lord overthrew the Honour of* Iſrael, *and took their Royal Ornaments from them*; So that the Temple vvas burnt, the Scriptures alſo, vvhereby men vvholly ſtrayed from the vvay of truth, as appeared aftervvard.

The Tenth Perſecution.

This Perſecution by the hand of God vvas ſo terrible, that it laſted ten years together. Although it paſſed by the hands of many Tyrants, yet it principally bears the name from *Dioclefian*, vvho vvas Emperour, as is abovelaid. This *Dioclefian* having

an Ambition to be Emperour, his Concubine told him he should not be so till he had killed a Boar. He thinking of it used the exercise of Hunting Wild Boares; but seeing no success, he used this Proverb, *Ego Apros occido*, &c. I kill the Boares; but others eat the flesh. At length being nominated Emperour, and seeing *Aper* who had slain *Numerianus*, said to the Souldiers, that *Aper* had killed him wrongfully. And so ran upon *Aper* and killed him with his Sword, fulfilling his Concubines Prophecy, (for *Aper* signifies a Boar in Latine.) Being established in the Empire, seeing many Commotions arise, and being not able to sustain the trouble himself, he chose for his Collegue *Maximianus* Surnamed *Herculius*, Father of *Maxentius*; which two Emperours, because Wars arose in Divers places and Provinces of the Empire, chose two other noble men to them, *viz.* *Galerius* and *Constantinus*, whom they called *Cæsars*. Of whom *Galerius* was sent into *Persia* in the East parts, and *Constantinus* was sent into *Britain* to this our Country of *England*, to recover the Tribute, where he took to Wife *Helena* the Daughter of King *Celinus*, which was a Maid excelling in beauty and famously brought up in Learning, of whom was born *Constantine* the Great. All this while there was no Persecution moved against the Christians, but they quietly and moderately Governed the Commonwealth, and so long God prospered their Armies every where, both in *Ægypt*, *Persia*, *France*, and *Britain*. But *Diocletian* puft up in Pride, made a great Feast with *Maximian*, and in his Triumph gave commandment he should be Worshipped as a God, Riling himself Brother to the Sun and Moon,

adorning his Shoes with Silver and Gold and Precious Stones, commanding People to kiss his Feet. And then by the just Judgment of God, and through grievous sins committed, began the great and terrible Persecution of the People of God by the rage and cruelty of *Diocletian*, about the nineteenth of his Raign, in the year of our Lord 308, who about the month of *March*, when *Easter* was at hand, commanded all the Churches of the Christians to be spoiled, and burned the Scriptures; giving forth his Edicts for that purpose: As also displaced the Magistrates that were Christians, and Imprisoned the inferior sort, the Governors and Bishops of the Church he tormented, scourged and put to the Rack, and such intolerable tortures were exercised, that some gave over their Profession, others most zealously suffered. As a certain Noble-man of *Nicomedia*, who when the Edicts and Proclamations came down against the Christians, and were set up in the publick places, the said Noble-man ran and took them down, and rent them in pieces, not fearing the two Emperours which were then in the City. For which he was put to a most bitter and cruel death, which he indured with Faith and constancy to the last gasp. And then did Persecution arise, not only in the civil State, but also in the Camp among the Souldiers of the Army in the East and West Parts; many of the Souldiers being put to their choice, either to do Sacrifice to their Gods, or to lay down their Armour; which many of them did, saying, *They would not lay down Arms only, but life it self, if they were forced thereunto, rather than they would obey the wicked decrees and commands of the Emperour.* And so what by Flattery and subtle ways, by little and little the

Perſecution increaſed, and ſo far brake forth, that many abjured their Profeſſion. But at laſt it was ſo hot in all Cities and places, that blood was ſhed, and many cruel torments provided againſt the Chriſtians; as *Euſebius* reports, *lib.* 8. *Cap.* 7. of many Martyrs in *Paleſtina*, which he knew himſelf, as alſo in *Tyre* and *Phœnicia* given to the Wild Beaſts, and yet were preſerved wit out hurt, the Beaſts having no mind to devour them, and were by the tormentors thrown into the Sea and drowned. At that time vvas the Biſhop of *Sidon*, as alſo *Sylvanus* with nine and thirty more committed to the mettal Mines, and there periſhed. *Pamphilius* the Elder of *Cæſarea* and the Glory of that Congregation, dyed a Martyr. The Perſecution was mainly againſt the Magiſtrates, and the Elders and Governours of the Church. Many Martyrs ſuffered in *Cappadocia*, *Meſopotamia*, *Tarſus*, and *Pontus*, among them many who were chief Officers and Princes of the Court, whom the Emperour had uſed and made of them as his own Children. *Peter* a moſt Valiant Martyr, who after many Scourgings and beatings with other torments, being naked, was lift up and beaten with whips ſo ſore, that you might ſee his bare bones, and after was Salt and Vinegar mingled together, and poured on the moſt tender parts of his body, and laſtly roaſted at a ſoft fire, as one would roaſt meat, and ſo as a Victorious Martyr ended his Life. Whoſe conſtancy many beholding, confeſſed they were Chriſtians, and ſuffered alſo; as *Dorotheus*, and *Gorgonius*, both of the Emperours Privy Chamber, were ſtrangled by the Halter. Many great men in *Nicomedia*, and *Antioch*, as *Lucianus*, for the Tyrant thought, if the Great men were out of the Way,

he could do what he would with the rest. Insomuch as *Hermanus*, that Monster, caused *Serena* the Wife of *Diocletian* to be Martyred for the Christian Religion. So that all natural affection was laid aside. The same *Eusebius* makes mention of many thousands being put all in a Temple, which the cruel Persecutors caused to be set on fire over their heads, so that Man, Woman, and Child were all consumed. In *Arabia Meletina* were many put to death: As also in *Egypt* suffered *Eugenius*, *Anxentius*; In *Alexandria*, *Petrus* the Bishop, *Faustus*, *Didius*, *Ammonius* and many others. As also in *Thebes* Bishops and Souldiers to the number of seventy nine. As also in *France* and *Brittain*. At *Sebastia* in *Spain* sundry sorts of torments were invented for the Christian Souldiers who were put to death; and it is reported by *Mauricius* himself, who animating the Souldiers to Faith and constancy, the Emperour caused every tenth man to be put to death: But the Souldiers Petitioning the Emperour, that they were Obedient as Souldiers to him, but to do any thing against the Christians, to exercise cruelty on them they would not, yet they were Tythed again, and put to death; But when the Emperour saw he could not do any good of them, having wearied himself by tormenting, he brought his whole Host on those Souldiers that were Christians, and overthrew and slew them all. And yet when all was done, the Christians grew so fast, that he was tired with Persecuting. At last the Emperours gave over their Empire, and led a solitary life after they had raigned two and twenty years, some say three and twenty. *Diocletian* putting himself thus from the Empire, lived at *Salona*, and *Maximianus* at *Mediolanum*, in the year

of

of our Lord 309. This ſtrange alteration gave occaſion, and ſo it came to paſs that there were many Emperours in the Common-wealth at one time; ſo that *Conſtantius*, *Galerius*, and *Maximus* divided the whole Monarchy of the Empire among them, two Governing the Eaſt parts, and *Conſtantius* the Weſt; who choſe to them other *Cæſars* to Govern: But *Conſtantius* only contented himſelf with *Spain*, *France*, and *Brittain*, and refuſed *Africk* and *Italy*, leaving them to *Galerius* and *Maximus*, who choſe *Severus* to them with his two Sons, and *Conſtantius* choſe *Conſtantine* his own Son. But when *Severus* came to his Souldiers in *Aſia*, they that were the *Roman* Souldiers cryed out for their old Emperour, that had left his place, and they ſlew *Severus*; and then was choſen *Licinius* in his Room, who with *Maximus* were the *Cæſars* that after *Dioclesian* Perſecuted the Chriſtians, continuing the Perſecution nigh ſeven or eight years, unto the year of our Lord 318.

But *Conſtantius* and his Son were no doers therein; which *Conſtantius* being Son of *Eutropius* a Nobleman of *Rome*, contented himſelf with the Government of *France*, *Spain*, and *Brittain*, and was a civil, mild Prince, meek and deſirous to do good to all under him; by nature ſufficed with a little, ſaying, *It was more Honour for a Prince to have his Subjects to have treaſure among themſelves, than to keep it in his own Coffers.* By whoſe vertuous Life the Chriſtians had much quiet and reſt; when as in other Provinces there was nothing but trouble and tumults beſides Perſecutions, they turning all the Chriſtian Officers out of their Courts; by which Practice they were left deſtitute of Servants and aſſiſtants to ſeek

and pray for the prosperity of the Emperours and Empire. But *Constantius* minding to try his Family, feigning he would turn all those out of his Family that would not Sacrifice to the Devil or Heathen Gods, appointed a day for the same; which when it came, some did Sacrifice, whom the Emperour sharply did rebuke and Banish, saying, *If they would be Traytors to God, they would not stick to rebel against him that was their Prince*; and those that denied to Sacrifice he greatly commended, saying, *They were only fit to be about a Prince*; and so he preferred them to chief place and Offices about him to keep his Treasure, and had them in estimation as his best Friends and Servants.

But *Maximus* was a man of Tyrannical dispositon, given to all excess and Ribauldry, Idolatry and Witchcrafts, using Magical Arts and Enchantments, greatly Persecuting in the last those that were Christians, Notwithstanding he was revoked from it by the just hand of God upon him; for he was so taken in the privy parts of his body with a *Fistula* consuming his Entrails, and his other parts were so putrified, that his Physicians could not endure the stench, insomuch as he caused his Physicians to be slain. At last being swoln with Fat and Putrefaction, bethinking himself of his wickedness, confessed to God and those that were about him his cruelty to the Christians, and desired them all to forbear the Persecution, and that they would pray for his health; and so the Persecution was something stayed, and in all places and Cities Proclamations and Edicts were set out for the same purpose; which some of the inferior Officers were not well pleased with, but continued the Persecution, but yet it was

leſſened by the Emperours Edicts, they thinking it not ſafe to repugn Authority that had given order to ſtay the Perſecution. And *Sabinus*, who had the chief Office and Dignity, wrote to the Officers and Subſtitutes under him to ſtay the Perſecution, ſignifying the Emperours pleaſure, as *Euſebius* reports *lib. 9. Cap. 1.* So that in many Places, Synods, and Councils were called, Priſoners ſet at liberty, the very Heathens themſelves extolling the God of the Chriſtians. Only one *Theotechnus* an Enchanter and a wicked perſon, made an Image of *Jupiter*, commanding it to be Worſhipped, and by his Enchantments made it ſpeak. The Emperour commands it to be Worſhipped, and to Baniſh all the Chriſtians out of the City: and this being publiſhed, the Perſecution began again afreſh. And then the Heathen did deviſe and lay ſlanders upon the Chriſtians, that they on *Sundays* met to deviſe Deviliſh and malicious things, beſides the abuſe of Women; and theſe ſlanders were publiſhed as if they had been true, ſo that the Emperour ſet up his Edicts againſt the Chriſtians in every City in Braſs, whereby the Perſecution was renewed in the ſeveral places above mentioned. Neither could the Chriſtians live ſafely or quietly in any place. But mark the juſt hand of God; Whereas the Tyrant did boaſt of what plenty and proſperity would enſue it, all proved falſe, For ſuddenly fell ſuch Peſtilence and Famine by unſeaſonable Weather, beſides Wars in the Provinces where the Perſecution was, that one meaſure of Wheat was at two thouſand five hundred pieces of Money of *Athens* Coyn; by reaſon whereof many in Cities and Villages died, as alſo ſo many Husband-men and Country-men, that few were left to

Till

till the ground, and divers rich men brought out their treasures and gave it for sustenance, others eating herbs and grass, such as did poyson their bodies; by reason whereof in every City, the Streets, Lanes, and Alleys were full of dead bodies pitiful to behold. As likewise among the Persecutors themselves, the Presidents and Officers of Cities and Provinces received the infection, and turned up their Heels; others brake up house and were consumed with Famine: so that out of every house two or three dead bodies were carried out to one Funeral, and the Christians were fain to bury them that were dead, and to relieve them that were living. And so the wisdom of God, turned the wisdom and rage of man into folly; for the course they took to destroy the Christians, by it they were destroyed themselves, and nothing could prevail against the Gospel. And the said *Maximus* seeing his enterprises all to fail him, went into *France*, under colour to see his Son, but it was indeed to kill *Constantine*, as was detected by *Fausta* his Wife; and the said *Constantine* was preserved, and *Maximus* retiring back to *Rome* by the way was apprehended and put to death, and so there was an end of *Maximus* and his Persecution.

Now to return to *Maxentius*, who all this while governed in *Rome* with tyranny and wickedness intolerable, like another *Pharaoh* or *Nero*; for he put to death most of the Noble men in *Rome*, deflowred Maids, inflamed so with lust that he was an Enemy to all womanly Chastity, committing filthiness with mens Wives, abstaining from no adulterous act, and in houses killed the Husband and would commit filthiness with the Wife. Among the rest one *Christina* whom when he had murdered her Husband, he would

have

have ravished, but she craving leave first to retire her self into her Chamber to pray, and shutting the door upon her self, to prevent the Tyrants lust, slew her self; the Servants wondring she was so long, brake the door, and found her dead. This Tyrant was usually addicted to Charms, invocating Devils, prying into the secrets of Nature, would rip up Women to see where the Infants lay, and yet in the mean time shew'd no open Persecution of the Christians; till at last raging against them, the Senators and Citizens seeing his filthiness, and vexed with him, sent their Letters into *France* to *Constantine* complaining of his cruelty, desiring him to ease the City and Country of him; who hearing of it sent his Letters first to him to restrain his rage and filthy doings: But when no Letters would serve, he gathered his Army together both in *France* and *Britain*, to repress the rage of the Tyrant. So being sufficiently Armed with the power of Man, and above all with the power of God, entred on his Journey and came into *Italy* about the last year of the Persecution, 318. *Maxentius* understanding of his coming, and trusting to his Enchanters and Magick Arts more than the good will of his Subjects, which he little deserved, durst not shew himself out of the City nor encounter with him in the open Fields, but privily in certain Straits laid wait for him where he should pass, with whom *Constantine* had divers skirmishes, and by the power of God did ever vanquish them, and put them to flight; yet was he in no great comfort, but in some fear of *Maxentius* by reason he was informed of his Enchanters: but drawing nigh to the City, he cast his Eyes up to Heaven many times, at length he saw a marvellous brightness in the South part, about the going down of the Sun, appearing

pearing in the similitude of a Cross with certain Stars of equal bigness, giving this Inscription like Latin Letters, IN HOC VINCE, *in this overcome*; which Vision *Eusebius*, *Nicephorus*, *Sozomen*, and others witness to be true; and for the more credit, some of them heard *Constantine* himself say and swear the truth of it, and reported it to others, and that he was astonied at it what it should mean. And further he reported, that the same night Christ appeared to him in his sleep with the same Sign he had seen before, and bid him make the same figuration and carry it about him in his Wars, and he should have the Victory. Yet though this Sign was given him by God, and the Letters, IN HOC VINCE, they were not given to induce any superstitious worship of the Sign of the Cross, as though by the very Letters or Sign he should have Victory, (as some think:) But it was an admonition to believe in him, and to seek by knowledge and faith that Christ that was crucified on the Cross for the salvation of mankind, and so set forth the glory of his name.

But the next day *Constantine* caused the Figure of the Cross to be made in Gold and Silver with precious Stones, and as his Banner to be carried before him, with hope and confidence in Victory, coming near the City, armed by God from Heaven. *Maxentius* perceiving it, could not choose but issue out of the City, and sendeth all his power to joyn Battel with him in the Field beyond *Tyber*; and craftily breaking the Bridg called *Pons Milvius*, he caused another Bridg to be made slightly of Turf and Earth, covered with planks and boards, to intrap *Constantine* if he should come to the City: But as the *Psalmist* saith, *The Pit he digged for another, he fell into it himself*; for after it came

came to pass when the Armies joyned Battel, *Maxentius* was overcome and put to such a strait that he and his Army were forced to retire back to the City, and to go over the same Bridg to get to the City, and the Bridg breaking, he himself being overweighed with Armor and overborn by his Horse fell into the River, and was carried violently down the Flood, and most part of his Army with himself drowned; representing another *Pharaoh* who was drowned before the *Israelites*: And much like did *Constantine* vanquish *Maxentius* and delivered the Christians, as the *Israelites* were delivered from *Pharaoh*, who likewise were Persecuted three hundred years as hath been declared. And as they and *Moses* sang praises to the Lord for their deliverance at the Red Sea, so no doubt but the Christians did rejoyce and sing gloriously to the Lord for so great deliverance. Never any Victory was so commodious to mankind, whereby liberty was procured to the Christians for many generations. For albeit some Persecution was in the East, yet in the West and at *Rome* there is not mention made of any Persecution moved, or Martyr died after this heavenly Victory unto the time of *John Wickliffe* and *John Husse*, compleating the thousand years for the binding up of *Sathan*, which the Scripture declares in the *Revelations*.

So happy and glorious was the Victory, that the Citizens sent for him into the City, and entertained him with much joy and gladness, Surnaming him *Constantine the Great*, and set up his Image in Brass, in the Market place with the Sign of the Cross, with this Incription in Latin, HOC SALUTARI, *&c.* With this wholesome Sign the true token of Fortitude, I have delivered our City from the Yoke of

the

the Tyrant. Upon this, great rest and tranquillity did ensue to the Christians, though in the East the tail of the Persecution was not stopt for two or three years after; but yet no open Persecution or slaughter of the Christians, was to the time aforesaid.

Then did *Constantine* set forth his publick Edicts and Proclamations in all parts for the Christians liberty, and that none should be forbidden to joyn with them if they would; as you may see in the *Acts and Mon. pag.* 77.

Diocletian being at *Salona*, and hearing what *Constantine* had done, was much cast down, and for sorrow died, or Poysoned himself, as some think. And though *Maximus* in the East received the Edicts of the Emperour, and *Licinius* under pretence obeyed and pretended the quiet of the Christians, yet he fought with *Licinius*, and in the Battel was overcome, and came home and took such displeasure at his Enchanters and Sorcerers, being deceived by them, that he commanded them to be killed and put to death, and shortly after glorified the God of the Christians, and gave them perfect liberty, and a while after by the vehemency of this disease died; and so in appearance there was no more Tyrants left alive.

But *Licinius* being a *Dane* born, and made *Cæsar* by *Galerius*, and joyned with *Constantine* as is beforesaid, did all with a dissembling mind: For Stories report him to be a man given to Lechery, pining in riches, and a great hater of learning, which he termed a Poyson or Pestilence, and thought no Vice became a man worse than learning Laws. After much dissembling with *Constantine*, he proved an ap-

state

ſtate, and went about to conſpire the death of *Conſtantine*, who had loaden him with ſo many benefits. But when he could not prevail, he deadly hated him, and rejected the Chriſtian Religion, inſomuch that he caſt off all his Servants that were Chriſtians, and by little and little Baniſhed them the Court, and ſecretly perſecuted them: though he durſt not do much, yet he put ſeveral to death; inſomuch that many Chriſtians fled into the Wilderneſs, and many Villanies he committed and would have over-run the Chriſtians, had not the hand of the Lord cut him off, being ſlain by *Conſtantine* in Battel.

Divers Battels were fought by *Licinius* before he was ſlain; as firſt in *Hungaria*; then he fled into *Macedonia* and *Nicomedia*; but at laſt being vanquiſhed by Sea and Land, he yielded himſelf unto *Conſtantine*, and by him was commanded to live a private life in *Theſſalia*, where at length he was ſlain by the Souldiers, and ſo there was an end of all the Tyrants in this Perſecution.

It remains now to ſhew and ſet down ſome particular Martyrs not named, which were of note for their carriage and boldneſs in their ſufferings. The firſt we begin with was *Albanus*, a Martyr of *England*, who having lodged a Clerk that fled by reaſon of the Perſecution, perceiving as he lodged in the houſe, his continual watching and praying with faſting, began himſelf to do the like, till at laſt he became a perfect Chriſtian: and being inſtructed by him and his wholeſome exhortations, left the blindneſs of his Idolatry, and was Converted. Which the Emperour hearing of, ſent Souldiers to bring the Clerk: But *Alban* changing Apparel with the

Clerk,

Clerk, and putting on his, he went to the Judge where they were Sacrificing to the Idols at the Altar. But the Judge knowing it was *Alban*, rebuked him sharply, that he would give himself to the Souldiers to save him whom he harbored. But *Alban* boldly answered, he was a Christian. The Judge asked of what stock? *No matter for that*, said *Alban, I am a Christian, and will not Sacrifice to Devils but to God, who made Heaven and Earth and all the World.* At which words the Judge was so enraged, that he commanded the Executioners to scourge him, endeavouring to overcome him by stripes, who suffered joyfully and patiently. But when they had used all the torments they could and could not overcome him, he commanded him to be Beheaded.

Many Miracles and Fables are reported of him but we leave them to the *Legends*. And it were to be wished, the stories of other Saints and Martyrs were not so corrupted with fables and lyes. He that was harboured, is thought to be *Amphibalus* who fled into *Wales*, and was brought back again to the same place and put to a cruel death, being tied to a stake and made to run about it, having his Bowels drawn out, being thrust at with Swords and Daggers to cause him to go about, and after all was stoned to death. With *Alban* suffered two Citizens *Aron* and *Julius*: till which time in all the Nine Persecutions, none were martyred in *England*. But before *Constantine*, Christianity was destroyed, Churches destroyed, Scriptures burnt, many Men and Women Martyred; but the first and chief ringleader was [illegible] *Nerons*. From whence we shall return to our Countries. *Asclepiades* invaded *Antioch*, surrend[illegible]

to destroy all the Christians; which *Romanus* perceiving, told the Christians that the Wolves were come, and exhorted the people of God not to fear them. But *Romanus* was led out, and cruelly with Whips and torments handled; yet did he Preach the living God, and told them he was sorry to see them so corrupted to serve dumb Idols.

And before the Judges made a vehement exhortation, expressing the abomination of Idolatry, and exhorted them to serve the living God. At which words *Asclepiades* commanded the Executioners to strike him on the mouth, that so striking his teeth out he could not pronounce: then was he buffeted on the face, his eye-lids torn, his beard pluckt off by little and little from the flesh: Finally his seemly Face so defaced, that it could not be known; The meek Martyr saying only, *I thank thee, O Captain, that thou hast opened me many mouths, that I may Preach my Lord and Saviour Christ.* The Captain astonished at him, commanded the Executioners to leave off the torments, and threatned cruel fire to him, reviling the Noble Martyr, and Blaspheming God, saying, Thy Crucified God was but of yesterday, our Gods are of more Antiquity. However *Romanus* would not give over Preaching of Christ; And desired the Captain to bring him a Child of seven years old, and the Captain should hear what it would say. At length they brought him a pretty Boy; which done, *Tell me*, quoth the Martyr to the Child, *whether is it more reason we should worship one God in Christ, or else many Gods?* To which the Babe answered, *most reason we should Worship the true God which is but one and the same, and that there are many*

Gods, we Children cannot believe. Thou Traytor, quoth the Tyrant to the Child, who taught thee? No matter, said the Child, with Wolves Milk I sucked in this lesson. But the Mother being called, she gladly approved of what the Child said. But the Child was drawn up and whipped, which drew many tears from the eyes of the Spectators, to see the mercilesse act of the Tyrants: But the Mother rejoyced, willing the Child to remember *Isauck*. And though they pulled off the Childs Hair and skin, yet the Mother encouraged the Babe. At last the Child and *Romanus* were led to the place of Execution, the Mother only kissing the Child. And as the Hang-man was about to apply his Sword to the Childs neck, she sang after this manner: *All laud and praise to thee O Lord*, &c. Then was a mighty fire prepared for *Romanus*, which was quenched by reason of a great rain that fell. And first they pluckt out his Tongue, and yet he spake, and notwithstanding many torments used to him, they were forced to bring him to Prison again, and there strangled him, and so ended his life and pain together. Beside this *Romanus*, there was one *Gordius* a Centurion went and uttered himself to be a Christian, and endured many torments by Scourging, Gibbets, and other ways; yet remained he bold and constant in all: at last they inticed him with words. But when they saw all would not do, they condemned him to the fire, many kissing him that were of his Friends, and desired him to take a better way. *But*, saith he, *I am ready to dye a thousand deaths, rather than deny Christ.* At last he was led to Execution, and never changing his countenance or colour, willingly gave himself to the fire and died. Much like this of *Gordius*, is the story of *Tarsus* in *Egypt*.

Egyptian, who being a Souldier by Profession, forsook all, going into the Wilderness, and gave himself to Fasting, Watching, and Prayer, and Meditating on the Scriptures; and returning into the City, where there were pastimes, and sports, and a great multitude, he with a loud voice Proclaimed himself a Christian, and upon the same was brought to the President, and being questioned, he owned God that made the World, *in whom was light and no darkness*. And then was he tormented several ways, and at last Beheaded; and so he lost his Head, but won his own Soul.

Basilius, in his Book of the *Forty Martyrs*, reports, that the Marshal coming with the Emperours Edict, that whoever confessed Christ, should suffer torments and death, brought fourth the Gibbets, Racks, there were Wheeles to terrifie people; at sight of which many began to shrink away from their Profession. But forty there were that were young Gentlemen and Souldiers that did abide the conflict of Martyrdom, and neither feared Rack or Gibbet, or other torment; and being brought forth, they did freely confess they were Christians: insomuch that the Marshal went about to perswade them by fair means to save themselves, and their Riches and Honour; But they said, *they would not change their Profession for all the Riches and Honour of the Emperours Court*; and brake forth in an Oration, *that they regarded not Honour or wealth, and for Christ were ready for Gibbet, Rack, or any torment*. Whereat the rude Marshal sorely offended, devised a new way and kind of Punishment; and seeing a Pond hard by, that lay upon the North Wind, he caused them to be brought to the Pond, and all a whole Winter night to be laid naked therein. Whereat the

Gentlemen putting off their Cloaths, ſaid, *they were putting off the Old man*. But as ſoon as it was day, they were brought forth of the Pond, all the parts of their bodies being ſtark and ſtiff, yet having breath; they were then caſt into a moſt vehement fire, and burnt to aſhes. But by chance one of them being more lively than the reſt, the Executioners ſaid to his Mother, that they would ſave his Life: But the Mother taking him by the hand and admoniſhing him, brought him to the pile of Wood, and deſired him to take the Martyrdom upon him with the reſt of his Companions; which accordingly he did, as is Hiſtoried in *Sozomen lib. 9. Cap. 2.* In the like ſort *Cyrus* a Phyſician, born in *Alexandria*, ſpoken of for his Learning, as alſo *Athanaſia* with her three Daughters, by the Sword were put to death. *Sebaſtian* a Lieutenant and a *French* man, one of the Generals of *Dioclesian's* Army, having encouraged his Souldiers and given the Martyrs exhortations to continue in their Profeſſion of Chriſt, was brought to the Field and had many ſharp Arrows thruſt through his body by his own Souldiers and died. And theſe alſo were numbred with him, *Tranquillus*, *Claudius*, *Caſtor*, *Marcus*, and many others. *Agricola* and *Vitalis* were Martyred in this Perſecution, and Honourably buried: *Agnes* alſo for her unſpotted Virginity and Chaſtity, deſerves no leſs praiſe than for her Martyrdom, and did boldly reſiſt the Emperours Edicts, and was not turned aſide for the cruel torments which ſhe ſuffered; but at laſt after her Prayer made to God, was by the Executioners hand put to death, having by one blow her head cut off, and ſo by ſuch ſhort pain was brought to her death. Many Miracles are reported of her, but let them paſs. But though in ſuch things

many

many stories are corrupted with false miracles, if they were truly tryed, this I shall write of good *Katherine*, who I doubt not was a Woman of great knowledg, and her life full of holiness, and at her death was full of excellency and constancy, (yet all things storied of her I scarce believe:) She openly resisted the Emperor and withstood him to his Face for his cruelty. At length she was put to the Rack, and the four sharp cutting Wheeles, having after all her head cut off by the sword about the year of our Lord 310. Of whom *Simon Metaphrastus* discusseth largely. And *Basil* makes mention of one *Julitta* being spoiled of her goods, who did once abjure, yet after standing to her profession, was brough to the Altar, and Incense being prepared for her to offer and do sacrifice, she refused, crying out, *Farewel Riches, welcome Poverty, farewel Life, welcome Death*; at last was commanded to the Fire; and there making many godly exhortations to the people, especally to the feminine Sex that they should not fear but labour and travel in the way of godliness, in the end imbraced the Fire, and slept sweetly in the Lord. Divers other Women there were, as *Barbara* a noble Woman of *Thuscia*, who after imprisonment and cords, as also hot burning coles put to her sides, was at last beheaded. As also *Faustia* a Virgin, *Enolasia*, *Amisia*, *Lucia*, *Agathe*, all holy Maids and Virgins suffered, and glorified God by their constant Martyrdom in this last and tenth Persecution; as also *Caius*, *Eusebius*, *Miltiades*, all Bishops of *Rome*, were Martyred. Besides the cruel Persecution in *Persia* by *Sapores* the King in the year 328. Stories mention one *Selencia* with the Bishop called *Simeon*, with other matters too large to relate. Insomuch that the miserable estate of the Christians in

Persia came to the ears of *Constantine*, and revolving in his mind what to do, and having some Embassadors from *Persia* that came to him with some requests to be granted, *Constantine* shewed them the more favour, and granted their request, because they should shew the more favour to the Christians: As also writ his Letters to the King of *Persia* in their behalf.

It may be peradventure wondred at why God should suffer his People and faithful Servants to be so terribly handled and vexed wrongfully, as who reads these Stories may see; being so cruelly Persecuted to death the space of so many years. To which I have little to say, only in the words of St. *Jerome*, *Non debuisse*, &c. *We are not to be troubled at the iniquity of these things, seeing it was so from the beginning.* We see in *Cain* and *Abel*, *Jacob* and *Esay*, also the Children of *Israel* under *Pharaoh*; the *Lord* himself crucified by the *Jews*, and a Thief preferred before him; all which may be sufficient for us to know, that these troubles and persecutions come not by chance or fortune, but by the provident appointment, and foretelling of God: yea Christ himself foretold of these sufferings in the Gospel: Neither did God send these Persecutions, but he premonished them of them by special Revelation to his Servant *John* in the *Revelation*, wherein was foretold the manner of the troubles, by whom, and how long they should last, the very time and number of years also when they should have an end, if the *Apocalyps* be well understood. For as there is no doubt but by *the Beast with seven Heads* being the Whore of *Babylon drunk with the blood of the Saints*, is signified the City of *Rome*; so in my judgment the making War forty two months in the XIII *Revel.* is to be expounded, by taking every month for a Sabbath of years, that

that is, reckoning for seven years a month. It is true, that forty two such Sabbaths of years being gathered together, make up just the years betwixt Christs death and the last year of the Persecution by *Maxentius*, when *Constantine* fighting under the banner of Christ overcame him, and made an end of the Persecution in the Monarchy of *Rome*: The number of which years by plain computation come to two hundred ninety four; to the which add the other six years under the Persecution by *Licinius* in *Asia*, and it filleth up full three hundred yeas; and so long continued the Persecution of Christs People under the Heathen Tyrants and Emperours of the *Roman* Monarchy, according to the number of the forty two months, wherein the Beast in the thirteenth of the *Apocalypse* had power to make War.

For the better explication whereof, because the matter is of no small importance and utility to the Church, and lest any should think or doub: me to follow any private interpretation of my own, I thought good to communicate to the *Reader* that which hath been imparted to me in the opening of these mystical numbers in the aforesaid Book of the *Revelation*.

As I was in hand with these Histories, considering the rage of these Persecutions, the intolerable torments of these blessed Saints, so cruelly rackt, rent, torn, and pluckt in pieces with all kind of tortures, pains and punishments could be devised; I could not without sorrow behold these bloody passions: & it happned to me as to *Titus Livius*, who writing of the Wars of *Carthage*, was so moved in writing thereof, *Ac si in parte aliqua laboris ac periculi ipse pariter fuisset*: I went on, and the hotter the Persecution grew, the more

grief for them increaſed; not only pittying their caſe, but (like a fool) reaſoning with God why he ſhould ſuffer his Servants to be ſo handled, as if mortal things were not governed by heavenly providence, which muſt needs be confeſt they are. But I went on and ſtill muſing, knowing by Scripture that the *Iſraelites* in their Captivity had ſeventy years limited, and then were promiſed deliverance. As alſo under the *Aſſyrian* Tyrant, ſixty two weeks were appointed and then deliverance: But in this cruel Perſecution I could find no determinate time or end ſet for deliverance. Whereupon much marvelling with my ſelf, I ſearched the Book of the *Revelation*, to ſee if any thing there might be found; where I well perceived the Beaſt there deſcribed that made War with the Saints, to be the Empire of *Rome*, yet as to the time of theſe Perſecutions under the Beaſt I found nothing to ſatisfie my doubt; for albeit I found there forty two *months, of a time, times and half a time*, of one thouſand two hundred and ſixty *days*, yet all theſe by computation came to nothing but three years and a half, nothing near the time of theſe Perſecutions, which laſted the ſpace of three hundred years.

Thus being vexed and turmoiled in Spirit about the numbers and years, reckoning of them; ſo it hapned on a *Sunday* morning lying in my Bed and muſing about theſe matters, ſuddainly it was anſwered to my mind as with a Majeſty, thus inwardly ſaying to me, *Thou Fool count theſe months by Sabbaths, as the weeks of* Daniel *are counted by Sabbaths.* (The Lord I take to witneſs this is true.) Whereupon I being thus admoniſhed, began to reckon the forty two months by Sabbaths: Firſt of months, that would not do; then by Sabbaths of years, wherein I began to feel ſome probable

probable understanding; yet not satisfied therewith, to have the matter sure I efsoon went to a Friend being a Merchant of my acquaintance and witness hereof; to whom the number of these forty two months being propounded and examined by Sabbaths of years, the whole sum was found to surmount to two hundred ninety four years, which contained the full and just sum of the aforesaid Persecutions, neither more nor less. Now this Clasp being opened, the other numbers are plain that follow, and may be manifest to the intelligible *Reader* to be understood: For where mention is made of *three years and a half*, of *a time, times and half a time*, also of one thousand two hundred and sixty *days* all these come to one reckoning, and signifie forty two months, by which months as is said is signified the whole time of these Persecutions, as here in order may appear.

The Mystical Numbers in the Revelations *Opened.*

First, Where mention is made, *Revelat.* Chap. 11. that the two Prophets should Prophesie one thousand two hundred sixty days, and that the Woman flying into the Wilderness should be fed there one thousand two hundred sixty days, who knoweth not that one thousand two hundred sixty days make three years and a half, that is, forty two months?

Secondly, Where we read Chap. 11. the bodies of the two aforesaid Prophets shall lie unburied in the Street of the great City the space of three days and a half, and after the space of three days and a half they shall revive again; let the hours of these three days and a half which be forty two, be reckoned for a Sabbath of years, or else every day for a month, and they come to forty two months.

Thirdly,

Thirdly, Whereas in the ſame Book Chap. 12. it expreſſed, that the Woman had two Wings given her to flie into the Wilderneſs for a time, times and half a time; give for one time one year or one day, for two times two years or two days, for half a time half a day or year, and ſo it is manifeſt, that theſe three years and a half amount to forty two months.

Fourthly, Account theſe forty two months aforeſaid in which the Beaſt had power to make War, *Rev.* 13 by Sabbaths of years, that is ſeven years for a month or every month for ſeven years, and it amounteth to the ſum of two hundred ninety four years.

And ſo you have the juſt years, days, times and months of theſe aforeſaid Perſecutions under the Beaſt, neither ſhorter or longer, reckoning from the death of *John Baptiſt* under *Herod* the *Roman* King to the end of *Maxentius* and *Licinius* the two laſt great Perſecutors, the one in the Weſt the other in the Eaſt, who were both vanquiſhed by this godly *Conſtantine*, and ſo peace was given to the Church; Albeit not in ſo ample wiſe, but that divers troubles and tumults after enſued, but they laſted not long, and the chief brunt of theſe *Roman* Perſecutions which the Holy Ghoſt chiefly conſidered above all other in this his *Revelations*, thus ended in the time of this *Conſtantine*.

Then was the great Dragon, to wit the Devil in this fierce raging Perſecution of his, tied up for a thouſand years after, ſo that he could not prevail in any ſuch ſort, but that the power and glory of the Goſpel by little and little increaſing and ſpreading with great joy and liberty ſo prevailed, that at length it got the upper hand and replenished the whole earth, rightly verifying therein the water of *Ezekiel* which iſſuing

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out of the right side of the Altar, the farther it ran, the deeper it grew, till it lastly replenished the whole Ocean Sea, and healed all the Fishes therein. And so the Gospel in the course thereof, proceeding of small and hard beginnings, kept still his stream; the more it was stopt, the faster it ran; By blood it seeded, by death it quickened, by cutting it multiplied, and through violence it sprang, till at last through violence and oppression it burst forth into perfect liberty and flourished in all prosperity. And had it been that the Christians had wisely and moderately used their liberty, it had so continued. But abusing it in pomp and pride, living in Worldly ease, they forgot their former estate, as it came after to pass; which in time and place convenient you shall hear (the Lord willing.)

And thus much for the Prophetical numbers spoken of in the *Revelation*, wherein is to be noted the Eternal Wisdom and providence of God, so disposing and Governing his Church, that no trouble and adversity happeneth to it, which his provident Wisdom doth not foresee and ordain; neither doth he preordain any thing which he doth not perform, foreseeing the beginning of such Persecutions, and limiting the end of them, how long they shall continue, and when they shall have an end.

In much like sort we read that the stock of *Israel* (in the Book of *Genesis*) was four hundred years in the Land of *Aegypt*, during the space of which four hundred years after the death of *Joseph*, (which beareth a plain figure of Christ) they were hardly entreated, and cruelly afflicted in the Land of *Aegypt*, by the *Aegyptians* for the space of three hundred years, reckoning from the death of *Joseph*, to the deliverance out of

Aegypt.

Thirdly, Whereas in the ſame Book Chap. 12. it expreſſed, that the Woman had two Wings given her to flie into the Wilderneſs for a time, times and half a time; give for one time one year or one day, for two times two years or two days, for half a time half a day or year; and ſo it is manifeſt, that theſe three years and a half amount to forty two months.

Fourthly, Account theſe forty two months aforeſaid in which the Beaſt had power to make War, *Rev.* 13 by Sabbaths of years, that is ſeven years for a month or every month for ſeven years, and it amounteth to the ſum of two hundred ninety four years.

And ſo you have the juſt years, days, times and months of theſe aforeſaid Perſecutions under the Beaſt, neither ſhorter or longer, reckoning from the death of *John Baptiſt* under *Herod* the *Roman* King to the end of *Maxentius* and *Licinius* the two laſt great Perſecutors, the one in the Weſt the other in the Eaſt, who were both vanquiſhed by this godly *Conſtantine*, and ſo peace was given to the Church; Albeit not in ſo ample wiſe, but that divers troubles and tumults after enſued, but they laſted not long, and the chief brunt of theſe *Roman* Perſecutions which the Holy Ghoſt chiefly conſidered above all other in this his *Revelations*, thus ended in the time of this *Conſtantine*.

Then was the great Dragon, to wit the Devil in this fierce raging Perſecution of his, tied up for a thouſand years after, ſo that he could not prevail in any ſuch ſort, but that the power and glory of the Goſpel by little and little increaſing and ſpreading with great joy and liberty ſo prevailed, that at length it got the upper hand and repleniſhed the whole earth, rightly verifying therein the water of *Ezekiel* which iſſuing

out

out of the right side of the Altar, the farther it ran, the deeper it grew, till it lastly replenished the whole Ocean Sea, and healed all the Fishes therein. And so the Gospel in the course thereof, proceeding of small and hard beginnings, kept still his stream; the more it was stopt, the faster it ran; By blood it seeded, by death it quickened, by cutting it multiplied, and through violence it sprang, till at last through violence and oppression it burst forth into perfect liberty and flourished in all prosperity. And had it been that the Christians had wisely and moderately used their liberty, it had so continued. But abusing it in pomp and pride, living in Worldly ease, they forgot their former estate, as it came after to pass; which in time and place convenient you shall hear (the Lord willing.)

And thus much for the Prophetical numbers spoken of in the *Revelation*, wherein is to be noted the Eternal Wisdom and providence of God, so disposing and Governing his Church, that no trouble and adversity happeneth to it, which his provident Wisdom doth not foresee and ordain; neither doth he preordain any thing which he doth not perform, foreseeing the beginning of such Persecutions, and limiting the end of them, how long they shall continue, and when they shall have an end.

In much like sort we read that the stock of *Israel* (in the Book of *Genesis*) was four hundred years in the Land of *Egypt*, during the space of which four hundred years after the death of *Joseph*, (which beareth a plain figure of Christ) they were hardly entreated, and cruelly afflicted in the Land of *Egypt*, by the *Egyptians* for the space of three hundred years, reckoning from the death of *Joseph*, to the deliverance out of

Egypt.

Egypt. Semblably these Christians after Christs death, suffered cruel Persecutions under the *Roman* Tyrants.

Thus much by the way I thought good to insinuate, lest any should muse, or take offence in himself, why the Lord should suffer his Church to be so long under cruel Persecutions, miserable bondage, and extream afflictions, wherein chance and Fortune of man is not to have any place, but the preordinate counsel of God, disposing the same not only when and how long the afflictions shall last, but when they shall have an end, as the two and forty months in the *Revelation* 11, 12, and 13 Chapters shew and declare; which months containing two hundred ninety four years, if they be rightly gathered, make the full time betwixt the time of the Persecution of Christ under the *Jews* and *Herod*, till the last year of Persecution under *Licinius*; which was from the Nativity of Christ, in the year of our Lord 324, from the first Persecution of Christ, in the year 294, as is expressed. After the which year it pleased the Lord, after he had shewed his severity upon his own House, to shew mercy again, and to bind up *Sathan* the old Serpent according to *Rev.* 20. for the space of a thousand years, that is, from the time of this *Licinius*, to the time of *John wickliffe*, and *John Husse*; during all which time, though some conflicts and tumults have been in the Church, even among the Bishops themselves, yet no stirring or Universal murther of the Christians was moved before the Preaching of *Wickliffe* and others, as in the proceed of the story shall appear.

Diocletian and *Maximian* resigning up their Sovereignty (as is abovelaid) at *Nicomedia* in *Bythinia*, committed the charge thereof unto *Galerius* and *Constantius*

ſtantius; upon which occaſion great peace followed to the Church of Chriſt, moſt eſpecially to the Weſtern parts and Provinces. For theſe two Emperours confirmed by the Senate, choſe to themſelves the whole Empire to Govern, and divided the Empire betwixt themſelves, as two ſeveral Eſtates, not ſubject to one Government as formerly, which was the fatal end of the Imperial Glory. Unto *Galerius* fell the Provinces of *Sclavonia*, *Macedonia*, *Thracia*, *Ægypt*, with the Provinces of *Aſia*: and unto *Conſtantius* his Lot fell, *Italy*, *France*, *Brittain*, *Spain*, *Germany*; and he Elected *Conſtantine* his Son ſo Famous in Hiſtory. The other of *Africk*, and the reſt being too ſpacious to Govern, being minded to Govern well rather than much, he gave over *Africk* to *Galerius*, being too remote from his reſidence and eye of his direction. This good *Conſtantius* the Emperour, by birth a *Roman*, his Father named *Eutropius*, his Mother *Claudia* Niece to the Emperour *Claudius*, did at firſt attain the Dignity of a Senator, being wiſe and Valiant in War, is commended by *Euſebius* for his Piety to God, and Clemency to men, and did not partake with his partner in cruelty or ſtaining his Government with the ſlaughter of Gods Saints; which God ſo highly honoured and Bleſſed, that this Godly Father left a more Godly Son the Heir of his well gotten Empire; who when he was made *Cæſar*, was forced to forſake his Wife *Helena*, and to Marry *Theodora* Daughter in Law to *Maximian* to aſſure himſelf in the Empire. This *Helena* was the Daughter of *Cœlius* a *Britiſh* Prince, as ſome Authors affirm, and was ſtiled *Venerabilis & piiſſima Auguſta*, cleanſing *Jeruſalem* of Idols, building a Church in the place where our Lord ſuffered. Yet *Jews* and ſome *Gentiles* in reproach called her

Stabu-

Stabularia or Hostess, because she found out the Crib where our Lord was laid, and founded a Church in that Hostlerey, and therefore called Hostess by way of reproach to the Christian Religion; like another *Helena* which *Josephus* speaks of, who coming to *Jerusalem* in time of great Famine which was in the days of *Claudius*, sent for dried Figs and Corn to *Cyprus*, and bestowed great quantities of them on the poor. This *Constantius* being here in *Brittain* and lately returned from War against the *Picts*, fell sick at *York*, where the Imperial Throne of Majesty was set; at which time *Constantine* his Son, being fled from and escaped the hands of *Galerius*, with whom he was left Hostage, hasted from *Rome*, having belay'd the way with Post-horses for the purpose, and left them houghed for fear of pursuit, and came with all speed to *York* to his Fa hers presence, at which the Father was so joyed that he set himself upright in his bed, and in the presence of all his Councellors spake to this purpose unto *Constantine* his Son: *It now sufficeth, and death is not at all fearful to me, seeing I shall leave my unaccomplished actions to be performed in thee, my Son, in whose Person I doubt not but my memorial shall be retained as in a Monument of succeeding fame. Protect the innocent, and wipe away all tears from the eyes of the Christians, for therein I have counted my self most happy. To thee I leave my Diadem and the defence of it, taking my faults only with me to the grave to be buried in everlasting oblivion: but leaving my vertues (if ever I had any) to revive in thee.* And so he took leave of his Life and Friends, after he had sat *Cæsar* sixteen years, and Emperour two; and died in the year of our Lord 306, and of his Age fifty six, as Mr. *Speed* hath it.

Con-

Constantine the Son of *Constantius* as you have heard, a godly Son of a godly Father, is much commended for his vertues and liberality to the poor, for his great gifts to the Church which many Chronicles make mention of, freeing the Church-men and Ministers from all Tribute and Toll; his donations to Schools and Universities, with his Letters to all his Provinces and Dominions to set up the Christian Religion, and to cause the Persecution to cease do at large appear in the *Acts and Monuments of the Church*. And here is an end of those lamentable and doleful Persecutions of the Primitive Church during the space of three hundred years, from the Passion of Christ to the coming of this *Constantine*, by whom as by his elect instrument it pleased the Lord to give rest and peace to his Churches after long trouble, and then was the murthering malice of *Sathan* restrained and tied up for a thousand years through the great mercy of Christ: To whom be honour and glory. *Amen*.

A

The

The Second Book, Containing the next three hundred years Following, with such things as especially followed and happened in England, from the time of King Lucius, to Gregorius, and so after to the time of King Egbert.

AND now because the tying up of *Satan* gives some rest to the Church, let us leave the Church Affaires, and Prosecute such things as more nearly Concern *England* and *Scotland*.

And first let us begin with King *Lucius*, by whom the Faith began in *England*, as Writers hold. And for so much as some Popish Writers make a great Controversie concerning the Faith and first planting of it here in this our Realm, it shall not be out of the way something to say and state the Question, whether the Church of *England* received the Faith and Christian Religion from *Rome* or not? Which though it be

granted

granted, yet it little avails for their purpose that would have it so. For though it should be granted that *England* received the Faith and Christian Religion in the time of *Eluetherius* then Bishop of *Rome* one hundred and eighty years after Christ, and also in the time of *Austin* whom *Gregory* sent hither six hundred years after Christ; yet it followes not, that therefore we must fetch our Faith and Religion from *Rome* as the chief Well head and Fountain of all godliness. But as they are not able to prove the second, so neither have we cause to grant the first, that our Christian Faith and Religion was derived from *Rome*, which we may prove by many Reasons. And the First from *Gildas* our own Country-man, in whose History it appeareth plainly that *Brittain* received the Faith in the time of *Tiberius* the Emperour under whom Christ suffered; and he saith moreover, that *Joseph* of *Arimathea* after the dispersion of the *Jews*, was sent of *Philip* the Apostle from *France* into *Brittain* in the year 63, and here remained in this Land, and so with his fellows laid the first Foundation of the Christian Faith among the *British* People, where other Preachers and Teachers after confirmed the same. The Second Reason is from *Tertullian*, who lived near the time of *Eluetherius*, in his Book *Contra Judæos*, wherein he manifestly imports that the Gospel was received and dispersed abroad among many Nations, and among the rest names *Brittain*, and saith, *in the wildest places of it the Gospel was preached*, which must needs be before *Eluetherius* wrote to *Lucius*. Thirdly, *Origen* writes as much: Beside the testimony of *Beda*, that writes, *Easter* was kept here after the manner of the *Greek* and East Churches, which was the *full of the Moon*, what day of the week forever it fell on, and not on the *Sunday* as we now use to do,

So that it may be gathered, the Gospel came rather from the Eastern Churches, than from *Rome*. And *Nicephorus* in his second Book and fortieth Chapter testifies, that *Simon Zelotes* did spread the Gospel to the Western Ocean, meaning this our Country of *Britain*. And again the word of *Peter Cluniacensis* may be added, who writing to *Bernard*, saith, *that the* Scots *celebrated* Easter *after the manner of the* Greek *Churches, and not of the* Romans; *neither would they be under the* Roman *Bishop, or Legate in the time of* Gregory, *nor would admit the primacy of the Bishop of* Rome.

Lastly, we may understand that before *Lucius* writ to the Bishop of *Rome*, *England* had received the Christian Faith. By all which it is probable, that our Religion and the Gospel came by the Eastern Churches, rather than by *Rome*. But admit all that can be, that *Elutherius* Bishop of *Rome* did help to the increase of the Faith in *England*, which was but newly sprung up among the People, which I will not stick to grant, what hath the Church of *Rome* got thereby? For let them but grant us the same Faith and Religion as was taught in *Rome*, and derived (as they say) from *Elutherius* to us, and we will desire no more. For then was there no Universal Bishop above others; then was not the Bishop of *Rome* above all Councils and Churches; which Doctrine came not in till Pope *Boniface* his time, which was four hundred years after. And beside, in *Elutherius* time was no name or use of the *Mass*, neither any *Sacrifice for the dead*, nor *Purgatory*, no *offerings by the Priest for the dead*.

And we may understand by *Cyprian*, there was no *Transubstantiation*, which was not brought in till a thousand years after; neither Prayers for the dead

which came not in till the time of *Irene* and *Constans* the Emperour. Neither was the *Marriage of Priests* forbidden before *Hildebrand*. One thousand years almost after the Sacrament was delivered in both kinds to the People, as doth witness *Cyprian*. Neither was there any *Dirges* or *Trentals*, nor no such things intruded into Baptism as is now. For *Austin* and *Paulinus* Baptized in Rivers, and not in Hallowed Fonts. So that it must needs appear we received not the Faith from *Rome*, or else they themselves persist not in the Faith that was then taught in *Rome*; neither will they themselves hold and persist in the Faith then taught, or Religion then in *Rome*, nor suffer us so to do that would. About the time and year of our Lord 180, King *Lucius* Son of *Coilus* which builded *Colchester*, was King of the *Brittains* and Possessor of this Land called *England*; he hearing of the miracles done by the Christians, directed his Letters to the Bishop of *Rome* to receive of him the Christian Faith; although about the time Historians varie. But let us return unto *Eleutherius* the good Bishop of *Rome*, who hearing the request of this King, and glad to see his mind so disposed, sent him some Teachers and Preachers of the word, as *Fuganus* and *Damianus*, which Converted the King and People, and Baptized them with the Sacrament of Christs Faith, Converting them from Idols to serve the living and one only God. And so truth and Religion with sincere Faith increased, and superstition, and Idolatry decayed. There was then in *England* twenty and eight head Priests called *Flamines*, and three Arch-Bishops called *Arch Flamines*. These eight and twenty *Flamines* were turned to eight and twenty Bishops, and the three *Arch-Flamines* to three Arch-Bishops, having their Seats one

at *York*, the second at *London*, and the third at *Glamorgan* near or in *Wales*. And thus the Kingdom was divided, every one under his own Bishop, in good order. And then did the King send for the *Roman* Laws; upon which the Bishop of *Rome* sent an Epistle to the King, wishing him to have recourse to the Scripture, for the *Roman* Laws might be liable to reproof, but the Laws of God could not; and therefore he bid him to rule his Kingdom by the Laws of the Scripture. So then was the King Christened and the Gospel received in the Land, and continued flourishing the space of two hundred and sixteen years, till the coming in of the *Saxons*; notwithstanding many of the Emperours of *Rome* had not received the Gospel after what time *England* was Converted, so that great perturbation was not only in *Brittain*, but in *Germany* and *Italy*, by reason of the Heathen and Infidels in *Rome* and other places; so that the state of the Gospel was not quiet, but through *Diocletian* and *Maximian* seventeen thousand Martyrs are numbred to have suffered, as hath been shewed. But the main cause of the Persecution and trouble in *Brittain*, was, the King dying without issue, great strife fell among the Nobles of the Land, about succession (as is usual in such cases:) sometimes the Idolatrous *Romans*, at length the *Saxons* prevailed, so that the Land was inwrapped in trouble and desolation. For after King *Lucius* death, the Barons could not agree, and so the *Romans* stept in and took the Crown from all their heads into their own hands, and then one King murdered another, till at length came in the *Saxons* and deprived both the *Romans* and *Brittains* of the Land, as in the following History may appear and be seen. King *Lucius* after he had founded many Churches, and given great

riches to them, deceased with great tranquillity in his own Land, and was buried at *Gloucester* the fourteenth year of his Baptism, and year of Christ 201. And he Reigned eighty seven years as some report. Thus much of King *Lucius*.

But to touch briefly of the state of *Brittain* betwixt the time of *Lucius* and the entring of the *Saxons* who were Kings thereof, and in what order they succeeded, or rather invaded one another, this Catalogue here under written will specifie.

Lucius, a Roman.
Severus, a Roman.
Bassianus, a Roman by the Father.
Carasius, a Brittain.
Alectus, a Roman.
Asclepiodotes, a Brittain.
Cælius, a Brittain.
Constantius, a Roman.
Constantine, a Brittain by the Mother.
Octavius, a Jewisian.
Maximianus, a Roman.
Gratianus, a Roman.
Constantinus, a Brittain by the Mother.
Constans, a Roman by the Father.
Vortigerus, a Jewisian.
Vortimerus, a Brittain.
Vortigerus, again.

By which you may see the lamentable condition of the Land being divided into two sorts, differing in Country as well as Religion; when one raigned, they were governed by Infidels, and when the *Brittain* ruled, they were governed by Christians. How beit these In-

fidels never ſo prevailed to raiſe a general Perſecution in all the aforeſaid Ten Perſecutions, but the laſt Perſecution by *Diocleſian*. But the land became weak, *Conſtantine* departing and taking away his Army, and in it ſome of the beſt and ableſt Souldiers being *Britains*, and ſo he marched to *Rome*, whereby he obtained great Victories, and brought much tranquillity to the Churches of Chriſt. And *Maximian* following his ſteps, took moſt of the ableſt fighting men to ſubdue *France*, and as they wanted ſupplies ſent ſtill for more to the number of an hundred thouſand Souldiers, as ſome report. At which time *Conatus* his Partner being in *France*, ſent for eleven thouſand Virgins from *England*, who with *Urſula* the Prince *Dionets* Daughter being ſhipped over, many of them periſhed in the Sea and ſome taken by the Infidels, who becauſe they would not be polluted by the heathen were deſtroyed and miſerably diſperſed, ſome one way ſome another, ſo that few eſcaped. So that poor *Britain* being left naked and deſtitute of Friends and helps, fled to the *Romans* for ſuccour, who at laſt forlook them; ſo that the Archbiſhop of *London* was conſtrained to ſend to *Little Brittain* for *Conſtantinus* the Kings Brother, and the Realm was in ſome quiet during the life of the good Biſhop. But as the Realm was almoſt never quiet from the beginning without civil War, ſo at laſt came wicked *Vortigerus* who cruelly cauſed *Conſtans* to be murdered; who then fearing his two Brothers, *Aurelius* and *Uter*, being then in *Little Brittain*, he ſent for the aid of the *Saxons* being then Infidels; and not only ſo, but he married an Infidel the Daughter of *Hengiſt* call'd *Rowen*. Whereupon the ſaid *Vortiger* not long after by *Hengiſt* and the *Saxons*, was with like Treaſon diſpoſſeſſed of his Kingdom, and the people

ple of *Brittain* driven out of their own Country, the *Saxons* slaying with subtilty and cruelty at one meeting of the Barons and Nobles of *Brittain* to the number of two hundred seventy one Persons, some stories say four hundred and sixty. This wicked act was done at *Almsbury* or at *Stoneheng*, at whose Monument stones still hanging it seems the *Britain* Nobles were there buried. Others say the *Brittains* were slain at a Banquet, or at an Assembly of the *Brittains* with the *Saxons*, the *Saxons* coming with privy Knives contrary to promise made with them, and being assembled the *Saxons* giving a watch-word in their own language slew the *Brittains* unawares unarmed. And though this could not be done without God's permission, yet *Gildas* and some others shew causes from God of such a judgment on the *Brittains* for their cruelty, pride, and covetousness, *&c.*

The Entring and Reigning of Hengist and Horsus, *and of the* Saxons *in* England.

This was the first entring of the *Saxons* or *Angles*, being yet Infidels, which was about the year of God 460. Although the said *Hengist* and the rest had little quiet in *Brittain*, but were driven out by *Ambrosius* & *Uter*, who reigned over the *Britains*. And yet the *Brittains* were not so driven out but they returned and possessed some parts of *Cambria* call'd now *wales*, *Hengist* reigning as some story forty three years, and died in *Kent*; others say he was taken in war by *Ambrosius* and *Uter Pendragon*, and beheaded at *Coningsburg*, after he had raigned thirty nine years. After *Hengist* reigned *Osca* twenty four years, and after him his Son *Octa*, both reigning as some say fifty three years, who were

privily slain by *Uter Pendragon*. The *Saxons* after they were setled in *England* divided the Kingdom among themselves, into seven parts. The first was King of *Kent*: The second was to be King of *Sussex*, which held his Pallace at *Oiceſter*: The third King was of the *West-Saxons*: The fourth was King of *Essex*: The fifth was King of the *East-Angles*, that is to say, of *Cambridge*, *Northfolke*, and *Suffolke*: The sixth King was of *Mercland* or *Mercia*; in his Kingdom were contained the Counties of *Lincoln*, *Leoceſter*, *Huntington*, *Northampton*, *Oxford*, *Derbey*, *Warwicke*: The seventh King had all the Countrey beyond *Humber*, and was called the King of *Northumberland*. These seven Kingdoms although they continued not long, but at last were joyned into one, coming into the possession of the *West-Saxons*, yet for the space they continued, it was with continual war amongst themselves. And as for the race and order of them, it is set down more at large in the *Acts and Monuments*.

But although the *Brittains* were bereav'd of their Land by the *Saxons* subtilty; yet they were not so driven out but that the face of a Kingdom remained about *Cornwall* or *Wales*, and by the valiant acts of the *Brittains*, some one while had one part and some another, unto the time of *Carecius*: when the *Brittains* were deposed by *Gormundus* whom they themselves sent for out of *Ireland*, requiring his aid against *Carecius* their wicked King. But by that means the poor *Brittains* utterly lost the Land, and were driven into *Cornwall* and *Wales* in the year of Christ 570. What the order of these Kings was, with their names, times and places of their Reign, in the Table under-writ is expressed. But by the way it is to be noted, that *Constantinus Secundus* had three Children, viz. *Constans* who,

who was made a Monk in *Wincheſter*, and after made a King; the ſecond was *Aurelius Ambroſius*, and the third was *Uter Pendragon*. This being premiſed we ſhall enter our Table following.

A Table of ſuch Kings of *Brittain* which Reigned together with the *Saxons* after their coming into the Land.

Vortiger.	*Conſtantinus.*
Vortimer.	*Aurelius.*
Vortiger again.	*Comanus.*
Aurelius Ambroſius.	*Vortigerus.*
Uter Pendragon.	*Malgo.*
Arthur.	*Carecius.*

These you muſt note and underſtand did not ſo Reign as that they had the full government of the Land or whole Realm, but only parcels of it, what they could hold by force of Arms and win from one another. But at laſt the *Saxons* came in ſo faſt that the *Brittains* could neither hold what they had, nor recover what they had loſt, leaving an example what it is to let in a forrain Nation to their Dominions, eſpecially to joyn in Marriage with Infidels, as this *Vortiger* did with *Hengiſts* Daugbter, which was the Mother of all this miſchief, giving the *Saxons* not only ſtrength but occaſion to attempt that which they did. Neither were the Nobles of *England* inſenſible or unconſiderate of the ſtate of things, but being highly and worthily offended did juſtly depoſe their King and inthroned *Vortimer* his Son in his room; by the which *Vortimer* the *Saxon* was repulſed and driven into *Germany*

many, and continued till the death of *Vortimer*, whom *Rowen* Daughter of *Hengist* caused to be poysoned; and so they brought in *Vortiger* again. So *Vortiger* being restored and brought into his Kingdom again, by his Wives intreaty sent for *Hengist*, who came in with a Navy of three hundred Ships well appointed, which the Nobles of the Kingdom hearing of, prepared themselves against him: But *Hengist* so excused himself through *Rowen* his Daughter, pretending he came not against the *Brittains*, but to prosecute *Vortimer*, and that he would take the Kings part against him and those of his Army that did remain, and that he would leave the Land when they pleased: In the mean time if they would appoint time and place of meeting, things should be so concluded, and that he would stand to what agreement they should make, or what the Counsel on both sides should order. So the place of meeting was appointed at *Almsbery*; and the time appointed coming, *Hengist* gave order to every one of his party to carry each a long knife in his hose, and upon a watch-word given to fall upon the *Britisb* Nobles and kill them; which accordingly was done, and the Nobility slain as you heard before. The *Brittain* Nobles thus slain, they took the King and bound him, for whose ransom they required *London*, *York*, and *Lincoln* to be delivered them; which being done, they began to make havock of the *Britisb* Nation, killing the Priests, burning the Scriptures, left not any thing undone which might shew their tyranny; in so much as the King seeing such lamentable spoil of his people, fled into *Wales* in the year of our Lord, 461. In the mean while *Ambrosius* and *Uter Pendragon* Brethren to King *Constans*, understanding the woful estate of the Realm, did speed over into *England*, and to

tisfie the desires of the *Brittains* as soon as they came over *Ambrosius* was Crowned their King. The King seeketh out wicked *Vortiger* who had killed King *Constans* his Brother, and finding him in *Wales* in a strong Castle wherein he had immured himself, setteth the Castle and him on fire, and then went against the *Saxons*, and with *Elle* their Captain (new come over) had many conflicts. History reports that *Horsus* the Brother of *Hengist* was taken in the Field fighting against *Aurelius Ambrosius*, who it is said consulted with his Counsel what to do with him, whereat the Bishop of *Glocester* standing up, gave counsel that he should be served as *Samuel* served *Agag*, who hewed him in pieces, and as his Sword had made other Women Childless, so his Mother should be Childless of him: and so it is reported that *Horsus* was taken by the Mayor of *Glocester* out of the City, and there beheaded. This *Aurelius* and his Brother *Uter* were nursed and brought up in *London*, and instructed by the Arch-Bishop, and after the murder of *Constans* their Elder Brother were conveyed to *Little Brittain*, the King being their Kinsman where they were, till they were sent for into *England* against the *Saxons*. So that it is evident, that though their Father was a *Roman*, they were *Brittains*, and had a *Brittain* to their Mother.

After the death of *Aurelius*, who is thought to be poysoned by the subtilty and crafty means of *Passentius*, succeeded *Uter Pendragon*, who fighting against *Octa* and *Ossa* being *Saxons*, took them and brought them to *London* there to be kept; but they breaking Prison got away and fled into *Germany* for more aid, with whom the *Brittains* had many conflicts: But the idolatrous *Saxons* prevailed against the Christians, being more in number and strength, wasting the Realm.

Which

enmity, and continued till the death of *Vortimer*, whom *Rowen* Daughter of *Hengist* caused to be poysoned; and so they brought in *Vortiger* again. So *Vortiger* being restored and brought into his Kingdom again, by his Wives intreaty sent for *Hengist*, who came in with a Navy of three hundred Ships well appointed, which the Nobles of the Kingdom hearing of, prepared themselves against him: But *Hengist* so excused himself through *Rowen* his Daughter, pretending he came not against the *Brittains*, but to prosecute *Vortimer*, and that he would take the Kings part against him and those of his Army that did remain, and that he would leave the Land when they pleased; in the mean time if they would appoint time and place of meeting, things should be so concluded, and that he would stand to what agreement they should make, or what the Counsel on both sides should order. So the place of meeting was appointed at *Almsbery*; and the time appointed coming, *Hengist* gave order to every one of his party to carry each a long knife in his hose, and upon a watch-word given to fall upon the *British* Nobles and kill them; which accordingly was done, and the Nobility slain as you heard before. The *Brittain* Nobles thus slain, they took the King and bound him, for whose ransom they required *London*, *York*, and *Lincoln* to be delivered them; which being done, they began to make havock of the *British* Nation, killing the Priests, burning the Scriptures, left not any thing undone which might shew their tyranny; in so much as the King seeing such lamentable spoil of his people, fled into *Wales* in the year of our Lord, 461. In the mean while *Ambrosius* and *Uter Pendragon* Brethren to King *Constans*, understanding the woful estate of the Realm, did speed over into *England*, and to

disfie the desires of the *Britains* as soon as they came over *Ambrosius* was Crowned their King. The King seeketh out wicked *Vortiger* who had killed King *Constans* his Brother, and finding him in *Wales* in a strong Castle wherein he had immured himself, setteth the Castle and him on fire, and then went against the *Saxons*, and with *Elle* their Captain (new come over) had many conflicts. History reports that *Horsus* the Brother of *Hengist* was taken in the Field fighting against *Aurelius Ambrosius*, who it is said consulted with his Council what to do with him, whereat the Bishop of *Glocester* standing up, gave counsel that he should be served as *Samuel* served *Agag*, who hew'd him in pieces, and as his Sword had made other Women Childless, so his Mother should be Childless of him: and so it is reported that *Horsus* was taken by the Mayor of *Glocester* out of the City, and there beheaded. This *Aurelius* and his Brother *Uter* were nursed and brought up in *London*, and instructed by the Arch-Bishop, and after the murder of *Constans* their Elder Brother were conveyed to *Little Britain*, the King being their Kinsman where they were, till they were sent for into *England* against the *Saxons*. So that it is evident, that though their Father was a *Roman*, they were *Britains*, and had a *Britain* to their Mother.

After the death of *Aurelius*, who is thought to be poysoned by the subtilty and crafty means of *Pascentius*, succeeded *Uter Pendragon*, who fighting against *Octa* and *Ossa* being *Saxons*, took them and brought them to *London* there to be kept; but they breaking Prison got away and fled into *Germany* for more aid, with whom the *Britains* had many conflicts: But the idolatrous *Saxons* prevailed against the Christians, being more in number and strength, wasting the Realm.

Which

Which *Vter* the King seeing was much grieved with the destruction of his people, and falling sick caused his bed to be brought into the Camp, where God gave him Victory; and *Octa* and *Ossa* being slain, it so chanced that in short space after *Vter* the King died, being as some thought poysoned, which poyson was cast into a Fountain where he used to go to drink, which was in the year of our Lord 516. About which time came in *Sheppa* and *Wigarius*, two Nephews of *Cerdicus* King of the *West-Saxons*, which came so violently that they of the West part of *England* were not able to resist them, but by the mercy of God, was raised up King *Arthur*, the Son of *Vter Pendragon*, who was presently Crowned, and reigned victoriously. And howsoever many tales are told of him, yet by the providence of God there was much quietness to the *Britains* during his life and certain of his Successors.

After *Arthur* came *Constantine* the third, and after him *Aurelius Camanus* and *Vortigerus*; after whom followed *Malgo* noted in History for a Sodomite. After all came *Cadwin* the last King of the *Britains*, by whose means and reign of the *Saxons* all good Ministers and Clergy were utterly driven out of the Realm. The Arch-Bishop of *London*, as also many others, fled into *Wales*, called then *Cambria*. But the great reason of the weakness of the Realm, that they could not overcome the *Saxons*, was *Constantine* and *Maximian*, who going out of the Land took the best and ablest Souldiers away with them, whereby they got many notable Victories in other Countries, so that the Kingdom of *England* was left destitute. But some there are that ascribe the cause of the subduing the Nation by the *Saxons* to the sins of the Christians, who beginning to enjoy some rest, abused the mercies

God and became proud and covetous, which *Gildas* and other Authors complain of, that moſt men exceeded in pride and luxury, hating the good which before they did profeſs, and inclining to the evil and wicked Perſons, ſo that they were juſtly puniſhed of God.

But to return to the race of the *Saxons*, Though there were many wicked Kings among them, for which they were after puniſhed by the *Danes* and *Normans* at laſt; yet ſome among them were good Kings, of which the firſt was *Ethelbertus* or *Ethilbrict* King of *Kent*, who by means of *Berda* his Wife, and alſo by the preaching of *Auſtin* did firſt receive the Chriſtian Faith in all this Land of the *Engliſh Saxons*. Next to him in place I give it unto *Oſwaldus* King of *Northumberland*, who not only defended the Chriſtian Faith himſelf, but was a Preacher of it to his own Nobles in the *Scottiſh* language. Next to him cometh his Uncle *Edwin*, who by means of *Paulinus* Biſhop was a receiver of the Chriſtian Faith; and after him *Sigebert* was the firſt Chriſtned King of the *Eaſt-Angles*, as alſo *Sebert*, who was the firſt Chriſtned King of *Eſſex*, a great promoter of Learning and ſetter up of Schools and Univerſities: In whoſe time St. *Pauls* began to be built in *London*. And ſo was *Ethelbert* King of the *Eaſt-Angles* a good Prince, who being perſwaded by his Council to Marry (though againſt his Will) went peaceably to King *Offa*, for the eſpouſing of his Daughter *Editrid*, meaning innocently, but was by the Deviliſh device and Counſel of King *Offa* his Wife ſecretly Beheaded, and made away. But after *Offa* repenting of the deed, for Satisfaction cauſed the firſt *Peters pence* to be given out of *England* to St. *Peters* Church in *Rome*.

In

In the Catalogue of these good Kings were *Kenelmus* King of the *Mercians*, and St. *Edmund* King of the *East Angles*; the one was circumvented by his Sister and Tutor; for being a Hunting, and coming to *Corff Castle* to drink, he was by them stabbed, or beheaded. The other, *Edmund*, was slain at *Bury*, called *Edmund* the Martyr, and hence the Town is called St. *Edmund's Bury*. Others report his death, that being taken by *Inqua* and *Hubba* in a Field Battel, he was set at a Stake being bound thereto, and shot to death by the cruel *Danes*. About these times Monkery came up, so that many Kings profest that life, to the number of seven or eight. Now the Question will be, whether Kings that turned Monks did well or no? Though they be highly commended by our Chronicles, yet I cannot assent to them. For if they did it to enjoy more ease, and to be free from trouble, it was not well to leave a publick good for private ease. If they did it upon conceit of Merit, to lead a Solitary life, upon the conceit of Holiness, we must know that Salvation comes not from mans Holiness or Perfection, but by the free Grace of God. If they did it to avoid Court Pleasures and occasions of Evil, I say it is good to avoid occasion of Evil; but it is better to resist them; and it is weakness in men to leave the charge committed to them of God, for fear of occasions of Evil. For as *Tully* truly said, *Out of* Asia *it was no God a mercy to be good and lead a Godly life, but in* Asia, *where so much evil did abound,—to be good, there it was praise-worthy.* And so a King is not to change his vocation, but to resist the evil of them. (But this by the by.)

These

These things thus premised about the Order and Raign of the *Britiſh* Kings, let us enter on the treating of ſuch things as happened in the times of Perſecution, in the Realm under the *Britiſh* Kings, which were three or four before the coming of *Auſtin* into *England*.

The firſt was under *Diocleſian*, about the year of our Lord 210.

The ſecond by the invading of *Gnavius* and *Melga*, the one being Captain of the *Huns*, the other of the *Picts*.

The third was the Perſecution of *Hengiſt* in *Britain*, till the time of *Aurelius Ambroſius*.

The fourth was by *Gurmundus* a *Pagan* King, whereby the Faith of Chriſt was deſtroyed; and this remained till the time of *Ethelbert* King of *Kent* in the year 589; at which time the Chriſtian Faith was received of the *Engliſh Saxons* by the means of *Gregory* Biſhop of *Rome*, as Hiſtory reports.

But now to joyn the order of our Hiſtory together: The Chriſtian Faith was firſt received by *Lucius*, and indured to this time about the ſeaſon of four hundred and odd years, when as by *Gurmundus Africanus* fighting with the *Saxons* againſt the *Britains*, it was extinct in the Land forty years in the year 180. which year 180, was the firſt Springing of the Goſpel. The coming in of the *Saxons* was in the year 449, or 469. The coming of *Auſtin* was in the year 596: So that from the coming of the *Saxons* to the whole driving out of the *Britains*, being about the latter end of the Raign of *Cadwallader*, was two hundred and forty years: In Summ, from Chriſt to *Lucius* was a hundred and eighty years. The continuance of the Goſpel to the entring in of the *Saxons* was three hundred

and

and two years, the decay of the Gospel, to the entring of *Austin*, was one hundred forty and three years: which being added from *Lucius* to *Austin* was four hundred forty and five years, from Christ to *Austin* they make five hundred ninety and eight years. In which year came *Austin* into *England* from *Gregory* then Pope. The occasion was this: In the days of *Pelagius* Bishop of *Rome*, *Gregory* seeing certain Children in the Market place of *Rome* brought thither to be sold out of *England*, and being fair and beautiful, demanded of what Country they were, and understanding they were Heathenish, and came out of *England*, he lamented their case, seeing them so beautiful and angelical, to be kept under the Prince of darkness: and asking of what Province they were, it was told him they were of the Province of *Deifra*, a port of the North *Saxons*, which is thought was *Durham*, from whence it takes its name. Then alluding to the name said, *These People were to be delivered from* Deira; which signifies Gods wrath. And understanding the Kings name was *Alle*, O, saith he, Allelujah *is to be sung to the living God.* Whereupon he was moved to go into that Country to help the Conversion of it: But was not permitted by *Pelagius* and the *Romans*. But *Pelagius* being dead, after *Gregory* came to be Bishop of *Rome* himself, he sent the aforesaid *Austin* with other Preachers to the number of forty, to Convert the People of *England* to the Faith of Christ. But how it happened I know not, nor can say; but such a sudden fear came upon them all, that they all went back again, and writ to *Gregory* to release them of their Voyage, being so dangerous to come among such a barbarous people, whose language they knew not, and whose rudeness they were not able to resist. But

after

after he ſent them again, and deſired the Biſhop of *Arelatenſis* to aſſiſt *Auſtin* and his men in vvhat they vvanted, exhorting them to go on in the Lords vvork; as by his Epiſtle at large appears, being vvrit in the *Kalends* of *Auguſt*, and in the Raign of *Mauricius* the Emperour vvhom *Gregory* calls his *Soveraign Lord*. So that they being aſſiſted by the Biſhop, and encouraged by *Gregory*, came for *England* and Landed in the Iſle of *Thanet*, on the Eaſt ſide of *Kent*, (and not far from *Sandwich*) the Kings Palace. The King raigning then was *Ethelbert*, being the fifth of that Province, who had Married a *French* Woman, who being Chriſtened, was called *Berda*, whom he had received of her Parents on condition that ſhe with her Biſhop ſhould enjoy her Faith and Religion, by which means he was induced to imbrace the Faith of Chriſt, and Doctrine of true Religion. The ſaid *Auſtin* ſendeth word to the King, that *he with the reſt of his Brethren was come into his Land to bring the glad tidings of the Goſpel, and to bring Salvation to his People.* The King anſwering him, *Though his Doctrine ſeemed to be ſtrange to him, being not according to his Laws, yet he gave liberty and permitted him and his Fellows to Preach*: and further gave order to ſupply them with ſuch things as they wanted. And ſo they came to *Dorobernia* (now called *Canterbury*) ſinging *Allelujah*, and uſing the ſame *Letany* as they had in the great Plague raigning then at *Rome*, and at laſt the King was brought to imbrace the Faith of Chriſt in the Goſpel. And ſeeing their Converſation, he gave a place for *Auſtin* and his Fellovvs to Preach in, vvhich place vvas Dedicated to St. *Paul* and *Peter* on the Eaſt ſide of the City, vvhich place the King and Great men do uſe for burying place, vvhich place is called

Saint *Auſtins* to this day. And ſo he returned by the vvay of *France*, and certified the Biſhop of *Rome*, how they had been entertained and ſped in *England*. The King alſo ſendeth to the Biſhop, that he vvould ſend him Laws, and alſo deſired to be reſolved in certain Queſtions, to the number of ten, vvhich novv are not much material to ask or anſwer. But preſently the Biſhop ſent him more Coadjutors, as *Mellitus*, *Juſtus*, *Paulinus*, and *Rufinus* to aſſiſt *Auſtin* and the reſt in preaching, as alſo other Implements as he thought neceſſary for the *Engliſh* Church. And alſo ſent order to *Auſtin* to divide the Land into two *Metropolitans* or Sees, the one to be at *London*, the other at *York*: But made him chief of both during his life, and after to return the power to themſelves, as by the tenor of his Letters appears. And alſo ſent his Letters unto *Mellitus* and the reſt, that they ſhould not be puft up vvith pride at the converſion of the Heathen, but ſtill continue in their work. Likewiſe he directed his Letters to the King, wherein he highly commended him, and deſired him to perſiſt in the Faith begun, to deſtroy Idolatry, and to govern his people in all godlineſs and holineſs; promiſing him the reward of eternal life: as alſo to prepare himſelf for death and judgment, and to accept of ſuch gifts as he had ſent him at preſent from *Rome*; ſending vvithall the Pall to erect his two Arch-Biſhopricks, *Mellitus* being made Biſhop of the *Eaſt-Saxons* at *London* under King *Sigebert*, by vvhom vvith his Uncle *Ethelbert* the Church of St. *Pauls* vvas builded, and *Auſtin* of the other.

The King by the advice of *Auſtin* called the Biſhops of *Britain* to be aſſembled at a place ſince called *Auſtins Oak*, vvhere *Auſtin* exhorted the Biſhops of the Land to keep the Rites and Cuſtoms uſed in the

Romish Church, and to preach the Word and to keep *Easter* after the manner of *Rome*, as also to use Baptism as they did. But some of the *Brittish* and *Scottish* Bishops refused to do so, and stuck to their own customs for the observation of *Easter*. Whereupon a Synod was called, and seven Bishops of *Brittain* came to it, as also the wisest and most famous of the Abbey of *Bangor*. But before they came together, a holy man told them how they should know *Austin* whether he was sent of God or no: That is, says he, if he be humble and meek, and behave himself courteously to you, receive him; but if otherwise, contemn him. And so it came to pass, that when the *Brittish* Bishops with the rest were come into the Council, *Austin* sat still, shewing no reverence; whereat many of them were displeased and departed, being highly offended. But *Austin* told them, that if they would not observe the Rites and preach the Gospel to their Friends, the *English*, they should suffer death by their enemies; which not long after came to pass by the means of *Ethelfride*, King of *Northumberland*, (being yet a Pagan) who came against them with a huge Army to *Chester*, where *Brockmale* a Consul of the City and a Friend to the *Brittains* was ready to receive him. The Monks gathering together, the cause of their meeting was demanded; which they declared was only to fast and pray for their Consul, although they bare no weapon: yet, said the King, by their fasting and prayer they persecute the King; and so *Brockmale* being overcome by the *Saxons*, the King commanded to turn their weapons upon the unarmed Monks, and slew or martyred some report eleven hundred of them. So verifying *Austins* words. Which whether he was to blame in the business, I leave others to judg; But this is certain,

Auſtin was not excuſable in ſhewing no reverence or humility as he did profeſs, that thought ſcorn to ſtir in his chair at the coming in of ſo many reverend Biſhops which came to meet as he had commanded. Much leſs would he have waſhed their Feet after the example of Chriſt his Maſter.

And it is queſtionleſs that the Brittiſh Biſhops were to blame to negle& their ſpiritual duty in not helping to turn Idolatrous *Saxons* from their Heatheniſh Idolatry to the way of life and ſalvation; for which cauſe God's ſtroke of puniſhment fell upon them. But moſt of all to blame was the cruel King, to flee upon them vvhich held up no weapon againſt him: But his cruelty was ſoon after avenged, he being ſlain in the Field by a Chriſtian King vvho did ſucceed him, and ſlew him and his Army, as they had ſlain the Chriſtians before, which was in the year of our Lord, 610.

But to return to *Auſtin* again, vvho as ſome report vvas gone before this cruel act of the King vvas done, having Baptized (ſome report) no leſs than ten thouſand *Saxons* or *Angles* in the River *Swale* by *York*. When he went, he ordained *Laurentius* in his room to rule in *Canterbury*. But by the vvay, if it be true he Baptized in Rivers, it ſeems then there vvas no uſe of Fonts, or if he did Baptize ſo many in a day, there was no ſuch ceremonies and trinkets uſed in *Rome* as is now uſed, or elſe it is impoſſible he ſhould baptize ſo many in one day.

About this time *Gregory* Biſhop of *Rome* departed this life, of whom it is truly ſaid, *Of all the Biſhops before him he was the worſt, and of all that came after him he was the beſt.*

And about this time died *David* Biſhop of *Wales*, and therefore call'd *David* of *Wales*.

Not

Not long after died *Austin* in *England*, after he had sat fifteen or sixteen years.

By which account we may note it not to be true which some affirm, that he was dead before the murder of the Monks of *Bangor*, for this murder being in the year 609, and *Austins* coming into *England* in the year 596. and he continuing sixteen years in his Bishoprick, he could not be dead at this Battel about the year 610.

I read of *John* Patriarch of *Alexandria*, who for his bounty and hospitality to the Poor is much noted, being in his minority a sparing and hard man, and being at his prayers on a time it is reported a Vision appeared, *viz.* A Maid who nam'd her self *Mercy*, and desired he would take her to Wife and he should prosper well. But whether this be true or false I leave. But it is reported he was ever after so bountiful, that he called the poor and needy his Masters, and would sit at his own door a whole day together to relieve them. And one day sitting and none coming to him, complained that he had done no good that day; to whom it was replied, that he had done so much that in the City there were not any left that had need of him, neither any controversies among them to take up about the poor as was wont to be, and which were taken up and relieved by him. I wish we had more such *Johns* in these days.

Concerning the acts and deeds of *Gregory*, how he withstood the Patriarch of *Constantinople*, who would be chief Priest and only Bishop above others, and how he declar'd him to be a forerunner of Antichrist in claiming such a Title, as also how he answered the Letters of *Mauricius* the Emperour, is more fully related,

He alſo brought in the Title to the Biſhops of *Rome*, who by him vvere ſtiled, *Servus Servorum Dei*, to put them in mind of humility, and their duty to Chriſt; but theſe with other things I let paſs.

But after the death of *Gregory* came *Sabinianus*, who as he was a great detractor from *Gregory's* works and writings, ſo he continued not in the Papal Seat but about the ſpace of two years, and in that ſhort ſpace did more hurt than *Gregory* with all his labour and pains could do good before. For that which *Gregory* kept out, he brought in, obtaining of *Phocas* the vvicked Emperour, that he and his Succeſſors ſhould be called *Univerſal Biſhop of the world, and chief head of all the Churches in Chriſtendom*; alledging frivolouſly that he was St. *Peters* Succeſſor, and had the Keys of binding and looſing. And thus began *Rome* to take upon her to be the chief head and ruler of all others, which alſo was promoted by *Boniface* the third, vvho as he lacked no boldneſs himſelf or ambition to ſeek it; ſo he had an Emperour that did fit him, vvho was *Phocas*, a man of as much vvickedneſs as his Biſhop. For he murdered *Mauricius* his Maſter the former Emperour, as alſo his Children, thinking to eſtabliſh his Empire with or by the favour of the Biſhop of *Rome*; ſo that he condeſcended to all the Biſhops requeſts and petitions: among which this was one, to make him Univerſal Biſhop of all the Churches of Chriſtendom. But as blood is commonly recompenſed with blood, ſo it came to paſs by *Phocas*, who of *Heraclius* the Emperour ſucceeding him, had his hands and feet cut off, and ſo he was caſt into the Sea. So that *Phocas* vvhich gave the firſt ſupremacy to *Rome*, loſt his ovvn, as alſo his life.

But *Rome* vvould not ſo ſoon loſe her ſupremacy,

but

but hath ever held and defended that title by force and policy. And so much for *Boniface*, who proved as *Gregory* foretold, a forerunner of Antichrist. For as *Gregory* brought in the title of *Servus Servorum dei*; so he brought into their heads this stile, *Volumus, Mandamus, Statuimus, ac Præcipimus*, We will, Command, appoint and enjoin you.

But now to return to *Ethelbert* who stirred up a Citizen of *London* to build a Church or Chappel at the West end of *London*, in a place then called *Thorney*, now *Westminster*: which Chappel was by *Edward* the *Confessor* enlarged and new builded, and by *Henry* the third made, as it is now, a large Monastery. And after these and many other Acts of his, when he had raigned six and fifty years, changed his mortal life in the year of our Lord 618.

And *Ethelfrid* escaped not for the murder of the Monks of *Bangor*, but was slain in the Field by *Edwin*, who succeeded in *Northumberland* after him.

This *Edwin* was the first Christened King, who was Baptized by *Paulinus* the Bishop, and was Converted miraculously, and Married *Ethelburga* Daughter to King *Ethelbert* King of *Kent*. After the King was Baptized, the King and the Bishop consulted together at *York*, and many of the Idolatrous Priests were Converted, insomuch that many of them with *Coifi* the chief of the Prelates, armed themselves and bestrid Horses, which was not lawful for them to do (only a Mare they might ride.) But they rode and destroyed the Idols and their Temples not far from *York*, at a place called *Godmundham*, being brought from their blindness, and Converted to the Faith of Christ, and during the life of *Edwin*, *Paulinus* Baptized

the People in Rivers about *York*, instead of Fonts. He also Preached in *Lincensie*, and Baptized and built a Church of Stone in *Lincoln*. And in his time it is observed, a Woman might have gone laden with Gold from Sea to Sea without fear of Robbing. So great quiet was in the Land. He also made Bowls of Brass and set them at the head of every Fountain and Spring, to refresh his wearied Subjects, Travelling from place to place.

This *Edwin* after he had raigned as aforesaid, and after his Baptism, was slain by *Cedwalla* King of the *Brittains* and wicked *Penda* King of the *Mercians*, with his Son *Ofricus*, in the Field called *Hatfield*. This *Paulinus*, as he was ordained Bishop of *York* by *Justus* Bishop of *Canterbury*; so he did ordain *Honorius* Bishop of *Canterbury*; and so they ordained one another. At last the King seeing the cruelty of the King of *Mercia*, he with the Queen fled into *Kent*, when *Paulinus* was Bishop of *Rochester* the space of nineteen years. And so *Northumberland* was left without a Bishop thirty years. But only *James* a Deacon left there by *Paulinus*, did Preach and Baptize many, till peace was restored among them. The number of the Faithful increasing, the Church came again to its stay. For after *Edwin* and *Ofricus* were slain, there did succeed the second Son of *Ethelfrid* named *Oswaldus*: whereof when *Cedwalla* had understanding, he having made havock of the *Saxons*, and thought to root them out of *England*, he sent King *Penda* with a great Host of *Brittains*, thinking to slay *Oswald* as he had done his Brother *Ganfrede* and King *Edwin* before him. But *Oswald* being warned of the great strength *Cedwalla* and *Penda* had, fell on his knees in Prayer to God for the Salvation of his People;

and

and presently after in a Field called *Denisborne*, or as some call it *Heaven-field*, the Army of *Cadwalla* and *Penda* was overthrown, and chased by *Oswald*, after he had raigned two and twenty years, leaving a Son after him called *Cadwallader* the last King of the *Britains*.

Many things are spoken of this *Oswald* to his praise, as his Zeal to God, pitty to the Poor, and other Vertues; some miracles also, but we shall leave them to them that report them. This is certain, that being well and vertuously inclined, he sent for a Bishop out of *Scotland*, which did not only Preach, but the King being Learned himself, did Preach himself to his Nobles, expounding the word in the *Scottish* Language to the People. In these days *Kinigilsus* King of the *West Saxons*, was Converted to the Faith by means of *Berine* sent by Pope *Honorius* to Preach in *England*, and was made Bishop of *Dorchester*, to whom *Quirelinus* Brother of *Kinigilsus* after Baptism gave that City for his See, and also gave seven miles compass to it, which was finished by *Kenewulfus* his Son. So *Oswald* after he had raigned with much vertue and holiness nine years, was slain in Field as you heard by wicked *Penda*, who was slain by *Oswy* Brother to *Oswald*, notwithstanding he had thrice as much strength as *Oswy* had.

Penda had three Sons, *Wolfera*, *weda*, and *Egfridus*. To this second Son *weda*, *Oswy* had Married his Daughter by consent of *Penda* his Father; the which *weda* by help of *Oswy* was made King of *South Mercia*, which Lordship is severed from *North Mercia*, by the River of *Trent*. *weda* upon Marriage of *Oswies* Daughter, promised to become a Christian, which he performed after the death of *Penda* his Father. But

after

after three years of his Raign, was ſlain by reaſon of his Wife. So the Kingdom fell to *Wolferus* the other Brother, who being Wedded to *Erminilda* Daughter of *Ercombert* King of *Kent*, was ſhortly after Chriſtened, and is accounted the firſt Chriſtened King of *Mercia*. This *Wolferus* Conquered *Kenwalcus* King of *Kent*, and got the *Iſle of wight*, and gave it after to *Sigebert* King of the *Eaſt-Angles*, upon the condition he would be Chriſtened. And ſo the *Eaſt-Angles* which before had expulſed *Miletus* their Biſhop, recovered the Chriſtian Faith again under *Sigebert* the King, who by the means of *Wolferus* was reduced and Baptized by *Finianus* the Biſhop.

But to return to *Oſwy* who was Gentle and liberal to the Poor, Devout to God. This King gave *Aidanus* a goodly Horſe with Gold Trappings to eaſe him in his Travelling. On a time a Poor man meeting him, and asking him an Alms, the Biſhop having no money, alighted and gave the poor man his Horſe. Which the King hearing, he was diſpleaſed. But the Biſhop told him boldly, that he ſet more by a Horſe, than a Son of *Mary* or Son of God. At which words the King craved Pardon of the Biſhop, and told him he would give him leave to beſtow his Treaſure as he pleaſed. Whereupon the Biſhop weeping told the People they were unworthy of ſuch a Prince.

In the time of this *Oſwy* King of *Northumberland*, he had a Servant called *Benedict* or *Bonner*, who was the bringer up of *Beda*, and took him when he was but ſeven years old, and taught him during his life. This *Bonner* being of a Noble Houſe and Kindred, forſook all for Chriſt and went to *Rome*, having been there five times, and brought thence many Books and beſtowed them in Monaſteries for Devotion ſake.

He

He was the first that brought the art of Glazing, which was not used before neither in Churches or Houses, in the year 651. Then began the Controversy of the *Scottish* and *Brittish* Bishops about the Observation of *Easter*, against the *Romish* order of keeping it. One *Coleman* Arch-bishop of *York* held against the *Roman* Order, and alledged the example of their Predecessors, Godly and able men, who used to celebrate *Easter* from the fourteenth day of the first month, till the eight and twentieth of the same, and gave the reason, because St. *John* did celebrate and keep that day at *Ephesus*. On the other side was *Egelbert* Bishop of the *West Saxons*, *James* the Deacon of *Paulinus* above mentioned, the Abbot of *Ripon* and King *Alfred Oswies* Son with his Queen, all on the same side. And after dispute about the business, one alledging the example of *John*, the other alledging the example of *Peter*; at last one *Wilfred* having leave of the King, made a great Oration to prove the observing of *Easter*, as the Church of *Rome* did, bringing *Peter*, who as he said had the power of the Keyes, and of binding and loosing, and they were committed by him to the Bishop of *Rome*, and so their example was to be followed. *Wilfred* ending his Speech, the King asked *Coleman*, if it was true that the Lord spake these things to *Peter*? and *Coleman* said, Yea. Then the King said to *Coleman*, can you declare any thing the Lord said to you? Then answered *Coleman*, No. Then said the King, both of you agree in this, that the words were spoken to *Peter*, and that the Lord gave *Peter* the Keyes of the Kingdom of Heaven? and they both answered Yea. Then concluded the King on this wise: *For as much as Peter is the Doorkeeper of Heaven, I will not gainsay him, but obey his*

orders

orders in every point, for fear when I come to heaven gates he will not let me in, but ſhut the gates againſt me. Upon this ſimple and rude reaſon of the King, the multitude conſented, and ſo they agreed to keep *Eaſter* as the *Romiſh* Church did, and *Cedda* was content to give way. Only *Coleman* the *Scottiſh* Arch-Biſhop of *York* in great diſpleaſure left the Realm, and went into *Scotland*, taking with him the bones of *Aedanus* the *Scottiſh* Biſhop; and ſo ended the great controverſie about the obſervation of *Eaſter*.

After the death of *Oſwye*, *Egfrid* his Son was King of *Northumberland* fifteen years, who preferred *Cuthbert* to the Biſhoprick of *Farne*, and did diſplace *Wilfrid* from the Biſhoprick of *York*, by means of the Biſhop of *Canterbury*, and *Cedda* poſſeſſed it, who went to *Rome* to complain to *Agatho* then Biſhop of *Rome*, and was in ſome things well allowed.

About this time were the *South-Saxons* converted to the Faith by the preaching of *Wolferus*, being licenſed to preach by the King. And it is obſerved that after they had received the Faith and were Baptized, they had rain, which for three years together they wanted, whereby the Country was fruitful which before was dry and barren: in ſo much that many climbed up into the Rocks claſping hands, and threw themſelves down into the Sea. And whereas they lacked the art of fiſhing, *Wolfred* taught them to make Nets to catch Fiſh.

After the death of *Egfrid* who was ſlain in the ſtraits of *Scotland*, ſucceeded *Alfred* his Brother and baſtard Son to *Oſwye*, and put *Wilfred* into the Biſhoprick of *York* again.

And then *Theodorus* Biſhop of *Canterbury* divided the Country of *Mercia* into five Biſhopricks, which

was

was agreed upon at a Synod which was call'd at *Hatfield*. The firſt went to *Cheſter*, the ſecond to *Worceſter*, the third to *Lichfield*, the fourth to *Ciderna* in *Lindſey*, the fifth to *Dorcheſter*, which was after tranſlated unto *Lincoln*.

Near about this time the deteſtable Sect of *Mahomet* came up in the year of our Lord 666, which took ſtrength and place, though ſome differ about the time, yet it beſt agrees with the number of the Beaſt ſpoken of in *Revelation*.

Of this *Mahomet* came the Kingdom of the *Agarenes* called *Saracens*, to whom *Mahomet* gave laws patcht up of ſeveral Religions and Sects, who held it was lawful to have many Wives, and ſo pray ever with their face to the South, and to worſhip ſomething elſe beſide God and other blaſphemies; they uſed to keep *Friday* as we do *Sunday*, with other fooleries. At length this Kingdom of the *Saracens* was ſubdued by the *Turks*, and at laſt vvholly conquered by them. But to return to our *Engliſh* Story of the *Saxons*.

About this ſeaſon *Theodorus* was ſent from *Rome* by *Vitelianus* the Pope to be the Arch-Biſhop of *Canterbury*, and with him divers other Monks of *Italy*, to ſet up here in *England* the *Latine* ſervice and Maſſes, with the Litany and other Ceremonies, beſide other Popiſh Wares. The ſaid Biſhop put out and in vvhat Biſhops he pleaſed, playing the *Rex*. *Wilfred* and *Cedda* he put out, pretending they were not lawfully Conſecrated, (though the King had given them ſufficient authority) which *wilfred* went to *Rome*, and with modeſty complained to the Biſhop of *Rome*, but was not redreſſed.

In the time of this *Theoderet* a provincial Synod was held at *Thetford*, vvherein many things were agreed:

That

That *Easter* day should be kept uniformly, That no Bishops should intermeddle in anothers Dioceſs, That Provincial Synods should be held every year, That the Clergy should be freed from temporal jurisdiction, with many other things not much material.

In the next year was a general Council held at *Constance*, where *Theodorus* was present, under Pope *Agatho*. Then was Marriage permitted to the *Greek* Priests, but not to the *Latine*. The *Latine* Mass was confirmed and openly read by the Popes Legate, *Portuensis*, before the Princes and Patriarch of *Constantinople* in the great Temple of *Sophy*, in the year of our Lord, 705.

After the death of *Alfred* King of *Northumberland*, succeeded his Son *Osweus*, raigning eleven years. After vvhom raigned *Kenredus* two years, and next *Ofricus* after him eleven years.

In the time of the Reign of these four Kings, King *Ina* or *Inus* Reigned over the *west-Saxons*, who succeeding *Cadwallader* last King of the *Brittains*, began his Reign in the year 689, whose Acts, Reign and War is beside this Story.

About this time was one *Cuthlacus*, whom they called *Confessor*, who renouncing the pomp of the World, about the twenty fourth year of his Age became a Monk in the Abbey of *Repindon*, who went to *Crowland* and built a place to entertain strangers, living an Anchorite life. But why he should be counted a Saint for it I know not.

Moreover about the fifteenth year of King *Ina*, *Ethelred* King of *Mercia*, after he had Reigned thirty years, was made a Monk, and after was Abbot of *Bardney*. About the eighteenth year of his Reign, the learned and famous Bishop *Aldhelmus* died, being first made

made Abbot of *Malmsbury*, then Bishop of *Sherborne*, who is highly commended for his Learning by *William* of *Malmsbury*, which his Epistles and Poems declare. But for the Miracles spoken of him and *Adelwood*, and of St. *Swithin*, let them go; as likewise the reports of *John* of *Beverley* let them pass as idle fansies. In this Kings time began the right observing *Easter* among the *Picts* and *Brittains*, which *Beda* sets forth. In or about this time came up the fashion of Shaving Priests Crowns, and a great ado there was about it, more fit to be laught at than reported, much less imitated.

Let us return to King *Ina*, who after thirty seven years Reign was perswaded by his Wife *Ethelburga* to go to *Rome* and be made a Monk; which after she had much laboured to do, perswading him to leave the World, and could not bring him to her purpose; on a day she used this device: when she and the King had rested and delighted themselves in a fair Pallace richly hanged, she and the King departed, and on the Morrow the Queen caused all the Rooms in the Pallace to be filled with dirt and dung, and in one Room caused a dirty Sow and Pigs to be put wallowing in the Mire; in the mean while getting the King out of Town from the stink; but immediately caused him to return to the Pallace, and bid him behold how the Rooms were changed from their former delicacy; and withal told him, that though our bodies were now (as they lately) beautiful and fair, yet they should turn to dirt and filth of the Earth, and therefore wished him to look for a Pallace which should endure for ever. Whereupon the King resigned his Kingdom to *Ethelredus*, and for the love of Christ left all the pomp of the World, and became an associate to the poorest sort of men, going to *Rome* with great devotion, and his

Wife

Wife went to the Nunnery of *Barking*, and ended the rest of her life when she had been Abbess of the place a certain time. This *Ina* was the first, as they say, that granted a penny for every Fire Harth to be pay'd to *Rome*, which was after called *Rome Soot*, or *Peter pence*, which was pay'd long after in *England*. So much of King *Ina*, who yet notwithstanding made some good Laws in his time. Now let us return again to *Northumberland* Kings.

Next *Osricus* followed *Celulfus*, in whose time were many learned men, among whom was *Beda*, who writ many learned Volumes, and went himself to *Rome* to have them corrected if need were. Others deny that he was there, but was indeed invited to come thither, as by the Epistle of Pope *Sergius* it doth appear. However he was much in estimation among them for his learning, his help being desired by the Court of *Rome* about some controversies then depending among them. He departed this life on Ascension day, in the two and sixtieth year of his Age, giving many comfortable exhortations to those that were about him. He Translated the Gospel of St. *John* into *English*, and died the same year that *Nothelmus* was instituted Arch-bishop of *Canterbury*.

This *Celulfus* King of *Northumberland* before mentioned, after he had raigned eight years, was made a Monk in the Abbey of *Farne* or *Lindesfar*, called *Holy Island* now, by whose means the Monks might drink Wine and Ale, which formerly by the institution of *Adamus* the Bishop drank nothing but Milk and Water. After *Celulfus*, *Egbert* raigned, being his Kinsman, and Brother to *Egbert* Bishop of *York*, who brought the Pall again that had been gone ever since *Paulinus* left that Bishoprick, and went to *Rochester*. This *Egbert*

Erected

Erected a famous Library in *York*, which I wish other of the Bishops would follow.

About the year 747. a Synod of Prelates and Bishops was called at *Cloneshoe*, in which Synod these things were enacted: That Bishops should live regularly and peaceably, That they should go about their Dioceſs once a year and admonish their Abbats to live well, That Scriptures should be read in the Congregations, That Bishops and Priests should not meddle with secular business, That they should not take money for baptizing Infants, That they should learn the Children the Lords Prayer and Creed in *English*, That the Sabbath should be reverently observed and kept, That Clergy-men should not be given to drunkenness, That Prayers should be made for King and Princes, with many other things to the number of one and thirty Acts or Laws. Which Ordinances one *Cuthert* Arch-Bishop of *Canterbury* sent to *Boniface* an *English* man and Arch-Bishop of *Mentz*; which Bishop writ to *Ethelbald* King of *Mercia* (which *Beda* calls *proud Ethelbald*) reproving him for his Adulterous life. But he went into *Northumberland*, exercising much cruelty and spoil. But *Edilhim* a valiant and strong man, after many conflicts with him, did overcome *Ethelbald*, and was after he had Reigned one and forty years slain by one *Beorned*, who succeeded him in the Kingdom of *Mercia*, and Reigned thirty nine years.

The Letter of the Bishop of *Mentz* declared the corruption of the times, especially of the Nuns and Monasteries, in which he was to blame himself in suffering such corrupt livers; and yet he writ against them, though notwithstanding he was an upholder of their corrupt doctrine. For from this *Boniface* did come and issue forth that doctrine, *That though a Pope was*

never so corrupt in life and led many to hell by his example, yet no man was to question him or punish him.

In the time of this Arch-Bishop, Pope *Gregory* the second and *Gregory* the third, as also Pope *Zachary* and *Constantine* the first, did great masteries against the *Greek* Churches and Emperours, especially against *Philippicus* and *Leo*, the one losing his Empire, the other his Eyes and Life. These Popes set up Images, commanding them to be worshipt, brought in reliques to the Mass, offerings for the dead, Priests Vestments and Ornaments. And *Constantine* was the first that gave his Feet to be kissed by the Emperours.

In *Egberts* time *Sigebert* reigned over the *West-Saxons*, a man very cruel, and turned the Laws of his Fore-fathers to his own will and pleasure. At last he was slain by a Swine-heard in a Wood of an Earls that had given him good counsel to leave his cruel conditions, and so he perished by the just hand of God, revenging the murder he had shew'd unto *Combranus* an Earl, whom he had murdered before.

Sigebert being slain, *Kenulphus* succeeded in the year 748, who with the agreement of the *West-Saxons* was a great doer against *Sigebert* his Master. This *Kenulphus* kept his Lordship against *Offa*, till at length resorting to a Paramor that he had at *Merton*, was there beset and slain by *Cliro* his own Kinsman, who did it in revenge of *Sigeberts* death.

Moreover in the reign of *Egbert* King of *Northumberland*, and in the eighth year of *Kenulphus* King of the *west-Saxons*, *Offa*, after he had slain the Tyrant that killed *Ethelbald* King of *Mercia* and Uncle to *Offa*, reigned King of that Province. Of which *Offa* many things are storied, and many notable Victories

won

won by him, not to our purpose to mention. But it seems however it was, he took displeasure against the Citizens of *Canterbury*, so that he removed that See to *Lichfield* by the consent of Pope *Adrian*, and after this he chased the *Brittains* into *Wales*, and made a Ditch betwixt *England* and *Wales*, called *Offa's* Ditch to this day, building a Church thereon, and called it *Offkirk*, and Married his Daughter to *Brightricus* King of the *West Saxons*.

In his time was variance betwixt him and the *French* men, insomuch that the Merchants were forbidd n trading. Wherefore he sent *Alcuinus* a Learned man to *Charles* the Great, that was then King of *France*, for peace, which was effected, and the King had *Alcuinus* in great favour and estimation, and after made him Abbot of *Turoine* in *France*. About the latter end of his Raign, *Ethelbert* King of the *East-Angles*, a right Godly and Learned Prince, came to the Court of *Offa* (by the consent of his own Counsel) to sue for the Marriage of his Daughter. He came well accompanied, like a Prince, with a great many about him: But the Queen conceiving a false suspicion, that he meant some violence to her Husband and King of *Mercia*, so perswaded with *Offa* that night, that the next day *Offa* trained him into his Pallace alone separate from his Company by himself, and there one *Gimbertus* took and bound him, and so struck off his head. And so the innocent *Ethelbert* was wrongfully murdered in the year of our Lord 793. But see the just hand of God on the Queen, who in three months after was so tormented in her sickness, that she bit off her own tongue into small bits with her teeth, and so died.

But *Offa* understanding the innocency of *Ethelbert*, gave the tenth part of his Goods to the Church of *Hereford*; he also builded an Abbey at St. *Albans*, and went to *Rome* in Penance, and from a King was made a Monk in the year 794.

After *Offa* had raigned thirty and nine years, succeeded *Egfretus* his Son, who raigned but four months; not so much, saith *Alcuinus*, for his own sins, but that his Father had spilled so much blood to confirm him in the Kingdom.

Next *Egfretus* succeeded *Kenulphus* in the Kingdom of *Mercia*, which *Kenulphus* retaining the hatred he bore to the *Cantuariſt* by reason of *Offa*, made War against them, where he took *Egbert* the King (otherwise called *Wren*) bound him and led him into *Mercia*. After being mollified to him, in the Church of *Winchcomb*, he brought the said *Egbert* out of Prison, and in the presence of many Dukes and thirteen Bishops, enlarged and restored him to his own Place again. Whereat all the People rejoyced, and the City and all Streets rang with joy at the Kings delivery, and great gifts were bestowed upon *Kenulphus*.

In speaking of the Bishops of *Rome*, mention was made of *Constantine* the first, *Gregory* the second, *Gregory* the third, and *Zachary* which deposed *Childerick*, and set up *Pipinus* the *French* King. Then after *Zachary*, followed Pope *Stephen* the second, who, to gratifie *Pipinus*, gave the Kingdom of *Ravenna* with other revenues of the *Lombards* bordering on *Italy* and *Venice*. But upon account this may be found the donation of *Constantine*; for how could it be, that the Exarchat of *Ravenna* should belong to the Emperour of *Constantinople*, if *Constantine* had given it before, as also *Italy* to the See of *Rome*? To

this

this *Pipinus*, as *Polychron.* doth witness, were sent Organs into *France* by *Constantine* Emperour of *Constantinople* in the year of our Lord 757.

Next to *Stephen* the second, succeeded *Paul* the first, who following his Predecessors, thundred out his Excommunications against the Emperour of *Constantinople*, for pulling down Images, which was Prosecuted by *Constantine* the second coming to be a Pope. He was a Lay-man, and was shortly deposed, and thrust into a Monastery, having his eyes put out.

After whom succeeded *Stephen* the third, ordaining after that no Lay-man should be Pope. He condemned the Council of *Constantinople*, and set up Images again, maintaining the Temples wherein was committed filthy Idolatry.

After this *Stephen*, came *Adrian* the first, who maintained the use of Images, calling them Laymens Books or Calenders. He held a Council or Synod at *Rome* against *Felix* and all others that spake against Images: he covered the Image of St. *Peter* with a Pall of Gold.

In his time a great controversie arose between *Gregories* Mass, and St. *Ambrose* his Mass, (so that the Reader may see when the Papists Mass began,) and by a feigned miracle, *Gregories* Mass was set up, and *Ambrose* his Mass only to be used at *Mediolanum* where he was Bishop, so that *Gregories* Mass was universally used to this day.

But to return from the Popes to the Emperours. As *Pipinus* the Father of *Carolus Magnus* had given great donations to the Papal See, so this *Carolus Magnus* confirmed the same, making him Prince of *Rome* and *Italy*. And the Pope again to gratifie him, made him *Patritius Romanorum*, and gave him the title of

Rex Christianissimus; and he bare a great affection ever after to *Adrian*, as by his Letter to King *Offa* appears, sent by *Alcuinus*, who intreating of peace with *Carolus*, he granted the Kings request, and sends answer accordingly. But some think the cause why *Carolus* bare such affection to *Adrian*, was for that *Carloman* his elder Brother being dead, his Wife with her two Children came to him to have them confirmed in their Fathers Kingdom. Wherein the Pope to shew his pleasure to *Carolus* would not agree; but gave the Mother with her two Children, and *Desiderius* the *Lombard* King with his Kingdom into the hands of *Carolus*, who led them captive into *France*, and there kept them in servitude all their life. So that *Carolus Magnus* being proclaimed Emperour through the preferment of *Adrian* and *Leo* the third which succeeded *Adrian*; the Empire was translated from the *Grecians* to the *French* men in the year 801, where it continued a hundred and two years till the coming of *Otho* and *Conracus* which were *Germans*, and so doth continue betwixt them and the *Almaines* to this present.

This *Carolus Magnus* built so many Monasteries as there was Letters in the *ABC*. He is reported to be charitable to the poor, and merciful, giving much to the Church and Churchmen, very valiant in warlike deeds, skilful in all Languages. He held a Council at *Frankford*, wherein was condemned the Council of *Nice*, and *Irene*, for setting up Images; so that you may see the detesting of Images is no new thing, as is recorded in an ancient History of *Roger Houedon* in *Latine*. The substance of which in *English* is this.

In the year of our Lord 792, *Charles* the *French* King sent a Book containing the Acts of a certain Synod,

ncd, vvhich Book being ſent to *Brittain* contained things lamentable to conſider, many things inconvenient and contrary to true Faith; eſpecially that by the conſent of three hundred Biſhops of the *Eaſt* Church, it was agreed, that Images ſhould be ſet up and worſhipped, which thing the Church of God hath always abhorred. And concerning the ſaid Book *Alcuinus* wrote an Epiſtle, proving by ſubſtantial arguments grounded on Scripture, againſt Images; and in the name and perſon of our King and Biſhops did preſent it to the *French* King.

Now to return to the Kings of *Northumberland* where we left at *Egbert*, who was made Monk, as alſo *Ceolulphus* and *Kendredus*. *Egbert* reigned twenty years; about which time, as alſo *Ceolulphus* deceaſing in his Monaſtery in the year 764, divers great Towns were ſet on Fire as *Winton*, *London*, *Doncaſter*, *York*, and ſeveral Kings ſucceeded one another; ſo that there was ſuch trouble and turmoils with depoſing of Kings one after another, eſpecially the Kings of *Northumberland*, that few or none durſt take the Kingdom upon them, ſeeing ſo much danger enſuing, ſo that that Kingdom of *Northumberland* was void and waſt thirty three years together. After which both that and others of the *Saxons* fell into the hands of *Egbert* King of the *Weſt-Saxons* and his Progeny, in the year 827, and in the twenty eighth year of his reign. Which may further appear by *Alcuinus* his Letters more at large ſet down in the *Acts and Mon.* 119. *pag.*

The ſame *Alcuinus* writing to *Edelred* King of *Northumberland* maketh report of a ſtrange ſight, that it rained blood in the City of *York*, which ſome think betokened the coming in of the *Danes* into this land,

which they did about seven years after, though *Brightricus* King of the *west-Saxons* did withstand them, sending his chief Steward of his household with a small company, who after was slain, yet by them and help of other the *Saxons*, the *Danes* were fain to void the land in the year 790.

To this *Brightricus* King *Offa* offered his Daughter in Marriage named *Edelburga*, and she was married to him, and by her he was poysoned, as also some of his Nobles; and after she fled into *France* to *Charles* the Great; and being offered to him and his Son, she had neither of them, but was thrust into a Monastery, where she playing the Harlot with a Monk, was expulsed thence, and ended her life in penury and misery, being a just reward for her wickedness, *Anno Dom.* 784.

As *Edelburga* played tricks there, so did *Irene* the Greek Empress at *Constantinople*, who caused *Constantines* bones to be taken up and burnt, and the ashes to be cast into the Sea, having the assistance of Pope *Adrian*; and she reigning with *Constantine* the sixth her Son, because he was against setting up of Images, she caused him to be laid in Prison and his eyes to be put out so cruelly, that in short time he died. And so by this wicked Empress, Images were set up again, and the Council of *Nice* decreeing for Images was restored. But after by Friends being restored to his dignity, there was called a Council at *Frankford* by *Charles* the Great, and she was deposed by *Nicephorus* who reigned and expulsed her the Empire, who not unlike *Edelburga* was condignely punished, ending her life in misery.

After these things died *Offa*, after whom did succeed *Egfer* and then *Kenulphus*; after him his Son

Kenulph,

Kenulph, who was impoyſoned by *Quirenda* his Siſter, after whom raigned *Ceolulphus* who was depoſed and expulſed by *Bernulphus*, and he again was expulſt by *Egbert* King of the *Weſt-Saxons*, and was after ſlain by the *Eaſt-Angles*. And ſo the Kingdom of *Mercia* came into the hands of the *Weſt-Saxons*.

And hitherto you may ſee the turbulent and confuſed Reign of the ſeven Kingdoms of the *Saxons*, who after the expulſion of the *Brittains* reigned in ſundry parts of this Kingdom together unto this time of *Egbert*, by whom it pleaſed God to unite all theſe ſcattered Kingdoms into one uniform model of Monarchical Government and Dominion. And as it begins a new form of Government, ſo we will begin the third Book with the ſeveral Reigns and names of the *Saxons* unto *William* the Conquerour, only giving notice of ſome things that eſpecially touch the building of ſuch Monaſteries, with the names of the Kings and Queens that were made Monks and Abbeſſes, with the Nunneries built by their ſeveral Kings.

As firſt of *Pauls* Church in *London*, built by *Ethelbert* King of *Kent*, and *Sigebert* King of *Eſſex*, in the year 604, and ſo of all the reſt you may ſee in the *Acts and Monuments*, *pag.* 120. All which though they were built by ſuch as had received the Chriſtian Faith within the ſpace of two hundred years, which they ſeemed to do out of a zeal and devotion to God; yet I could wiſh they had ſeen the abſurdity and enormities that were brought into the Church of God, beſide the hurt and dammage to their own Souls.

And ſecondly I could wiſh, that to their zeal had been joyned a true and ſaving knowledge of Chriſt and the Goſpel, eſpecially in that point of Free juſtification by Chriſt, for lack of which, both the builders

and

and Founders of ſuch places, and the Profeſſors of the Monaſtical life, did run the wrong way and were deceived. For though I do not condemn the zeal and mind whereby they thought they did well in their doing; yet the end and cauſe of theſe buildings I cannot but reprehend, being contrary to the Goſpel of Chriſt; for that they did theſe things out of a conceit to merit for their Souls, and for the remiſſion of their ſins, and ſaving their Souls, as may appear by their own Records and Charts, and eſpecially by that of *Ethelbald*, which *Ethelbald* was the builder of *Peterburrough* Minſter, as appears in a *Latine* Charter granted by the King, which ſhews the ignorance and blindneſs of thoſe times, that thought Salvation and remiſſion to be obtained by ſuch works. And not only the Kings were devoted to ſuch Idolatry, but the Queens and Queens Daughters, which out of ſuperſtitious account, left their Eſtates and were made Nuns; as *Helda*, *Erchengoda*, *Erminda*, *Kinreda*, *Kinfreda*, Siſters; *Edelburga*, *Ethelreda*, *Milburga*, *Kineburga*, *Sexburga*, *Elfrida*, *Milguda*, *Elſida*, *Mildreda*, *Alfritta*, *Editha*, &c. all which the Church of *Rome* hath Canonized for Saints, only becauſe they profeſſed the vow of Virginity or chaſtity (which chaſtity how they kept it, I will not ſay, and leſs reaſon I have to ſwear for them.) For this is certain however, it is not the Pope can make Saints, but only the blood of Chriſt, and a true Faith in him.

As we have declared the devotion of theſe Noble Women, ſo we ſhould alſo intreat of ſuch Noble men among the *Saxon* Kings, who out of like devotion gave themſelves from the world (as they thought) unto the contemplative life of Monkiſh Profeſſion. The Names of whom in the Catalogue of the *Sax-*

on Kings before are described to the number of nine.

A Table of such Saxon *Kings as were after Monks.*

First, *Kiningelsus* King of the *West-Saxons.*
Second, *Ina* King of the *West-Saxons.*
Third, *Ceolulphus* King of *Northumberland.*
Fourth, *Edbertus* King of *Northumberland.*
Fifth, *Ethelbardus* King of *Mercia.*
Sixth, *Kenredus* King of *Mercia.*
Seventh, *Offa* King of the *East-Saxons.*
Eighth, *Sebbi* King of the *East-Saxons.*
Ninth, *Sigisbertus* King of the *East-Angles.*

By these Histories it is apparent what mutations and perturbations have been in this Realm of *Brittain*: as first from the *Brittish* Kings to the *Romans*, then to the *Brittish* again, then to the *Saxons*, and to them seven raigning all together, and then to one at the last.

But this alteration hapned not only to the Civil Government, but also in the Ecclesiastical. For as in the *Brittains* time, the Metropolitan See was at *London*; so in the *Saxons* time, after the coming in of *Austin*, it was removed to *Canterbury*. The Catalogue and order of which Metropolitans, from the time of *Austin* to *Egbertus*, is thus, as in the History of *Malmsbury* is described.

I. *Augustinus* Sixteen.
II. *Laurentius* Five.
III. *Melitus* Five.
IV. *Justus* Three.

V. *He-*

V. *Honorius* twenty five.

VI. *Deus-dedit* Nineteen.

VII. *Theodorus* twenty two.

Hitherto all the Arch-Bishops of *Canterbury* from *Austins* time were *Italians* or *Foreigners*.

VIII. *Berctualdus* English, thirty seven. In his time the Monastery of St. *Martin* was builded in *Dorobernia* by *Wisfredus* and his Brother Kings of *Kent*.

IX. *Tacuinus* Three.

X. *Nothelmus* Five.

XI. *Cubertus* Seventeen. This *Cubertus* after his death forbad all Funeral exequies or lamentations for him.

XII. *Breguinus* Three.

XIII. *Lambrightus* or *Lambertus*. In his time King *Offa* translated the Metropolitan See from *Canterbury* to *Lichfield* by the grant of Pope *Adrian*.

XIV. *Ethelardus* Thirteen. This *Ethelardus* by Pope *Leo* obtained the Metropolitan See again to *Canterbury* for money, as the other did to *Lichfield*.

XV. *Ulfredus* twenty eight.

XVI. *Heolegeldus* Three.

XVII. *Celothus*.

During the course of these seventeen Arch-Bishops of *Canterbury* there passed in their times thirty four Popes, of whom before is partly declared.

And

And thus much you have heard of the ſeven Kingdoms of the *Saxons* reigning all together in *England* from the Reign of *Hengiſt* to *Egbert*, being the firſt King and Monarch of the whole Land after the expulſion of the *Brittains*. Which *Egbert* brought the ſeven all to one intire and monarchical Government. Now it remains to treat of the ſeveral paſſages in Church and State from King *Egbert* to *William* the Conqueror, comprehending the main ſtate of things in that time which was about three hundred years, as the Hiſtory following doth ſhew. Wherein is ſet forth the declining Eſtate of Religion and the Church unto the coming of Anti-chriſt. For though the Church of God enjoyed great quiet by the coming of *Conſtantine*, yet it was not ſo ſafe but that ſecret Perſecution was in many places by the Deputies of the Provinces, though the ſtate of Religion ſtood ſafe, *Sathan* being bound up a thouſand years according to the Viſion of St. *John* in the *Revelation*, as in the order of the Hiſtory is to be ſeen.

The

The Third Book, Containing the next three hundred years, from the Reign of King Egbertus, unto the time of William the Conquerour.

ONly let us note, that before the Reign of *Edward* the Confeſſor, the *Danes* obtained the Crown under their Captains.

Canutus, who reigned nineteen years.
Haraldus Harefoot Son of *Canutus* four.
Hardeknutus Son of *Canutus* two.
Edward the Confeſſor an *Engliſh* man Son of *Etheldred* four and twenty.
Haraldus Son of Earl *Goodwin* an Uſurper one.

King *Egbertus.*

In the Reign of *Brightricus* aforementioned, about the year of our Lord 795, there was a Noble man called

called *Egbert*, of ſome *Ethelbert*, of others *Ethelbright*, being of the Kingly blood, and near to the Crown; he was by conſpiracy of *Brightricus* Baniſht the Realm and purſued into *France*, where he indured till the death of *Brightricus*; which he hearing of forthwith ſped into *England* to his Country of the *Weſt-Saxons*, where he behaved himſelf ſo well, that he obtained the Government of the Kingdom. *Bernulphus* and others at his coming had this *Egbert* in ſuch deriſion, that they made Songs of him hiſſing and rhiming. But *Egbert* took all and ſuſtained it for a time: But when he was eſtabliſhed in his Kingdom, and had proved the minds of his Subjects (God moving withall) gave *Bernulphus* King of *Mercia* Battel at a place called *Glinden* in the Province of *Hampton*; and though there was ſix to one againſt *Egbert*, yet through the Lord giving Victory the day fell to *Egbert*, and ſo he ſeized the Lord-ſhip into his own hands. From thence he went to *Kent*, making War with the *Kentiſh Saxons*, and got the Victory. He alſo ſubdued *Northumberland*, cauſing them all to become Tributaries to him. He alſo took the City of *Cheſter* from the *Welch-men*, which they had kept to that day. And after all, calling a Council of his Lords together at *Wincheſter*, he was Crowned King and chief Lord of the Land, which before was called *Britain*: But he by his Edicts and Commands named it *Anglia*, and called the *Saxons*, *Angles*.

In the year of our Lord 833, and about the thirtieth year of the Reign of *Egbert*, the Heathenish *Danes* entred the Land, and made horrible waſt and deſtruction in *Northumberland*, and alſo in *Linſarne*, murdering Man, Woman, and Child; and in *Kent* entred the Iſle of *Shippey*, whereas King *Egbert* aſſembled his People

People, and met them at *Carrumbet*, but had not so good ſucceſs as before, the King with his Knights being forced to leave the Field. Notwithſtanding the next time aſſembling a great Hoſt of men, he overthrew a great number of the *Danes*, and drave them out of the Land again the next year 834: But the *Danes* preſuming of their former Battel wherein they had Victory, entred the Land Weſt-ward; where joyning with the *Brittains* aſſailed the Land of *Egbert*, ſo that after this day they were in one place or other of the Land, till the time of *Hardeianutus* laſt King of the *Danes* blood; and they alſo Married into the *Engliſh* ſtock, by which many of the *engliſh* men and Women are deſcended. And though they were beaten up and down, yet they gathered new ſtrength and power, ſo that they abode ſtill in one corner or other. So that this Land was plagued by five ſeveral Nations; Firſt by the *Romans*; Secondly by the *Scots* and *Picts*; Thirdly by the *Saxons*; Fourthly by the *Danes*; And laſtly by the *Normans*: which I pray God may be the laſt. In all which the Perſecution of this Land continued by theſe ſeveral Nations. But King *Egbert* of *Ethelbert*, after he had reigned the ſpace of ſeven and thirty years, died and left the Kingdom to *Ethelwulphus* his Son, who was Biſhop of *Wincheſter*, and after through neceſſity was made a King.

King *Ethelwulphus*.

Ethelwulphus the Son of *Egbert*, in his youth was brought up and became a Sub-Deacon, after Biſhop of *Wincheſter*. But after was made King through the diſpenſation of Pope *Paſchalis*. But that could not be, as *Fabian* reporteth, for *Paſchalis* was not Pope of

of *Rome* at that time. But upon a true account of time, it was rather in the time of *Gregory* the Fourth. However he being nuzled up in Monkery and devout in that order, gave much to Holy Church, a his Chart in *Latine* is set out at large, giving great Lands and Revenues with many liberties and freedoms to the Clergy, and freed them from temporal Service, as you may see *pag.* 122. So that it appears when the Church of *England* began to be endowed with Temporalties. But one thing is to be lamented, that such things were given to the Church upon conceit of merit, and for the remission of sin, which was quite contrary to the Faith and Doctrine of Christ. Moreover he continued the *Peter* pence as King *Ina* did, and gave three hundred Marks yearly to *Rome*: one to the maintaining lights in St. *Peters* Church, and the rest to the use of the Pope. And returning home by *France*, Married *Judith* Daughter of *Carolus Calvus* the *French* King, and, which was contrary to the Law of the *west-Saxons*, gave her the title of Queen, (for it was decreed upon the Murder of *Brightricus* by *Ethelburga* his Wife, that no Kings Wife should have the name of Queen.) The Father of this *Carolus Calvus* was *Ludovicus Pius*, who had two Wives; by the first he had three Children, which were Sons, whose names were *Lothary*, *Pipin*, *Lewis*; which three Sons with the Counsel of the Nobles depoled their Father and incloſed him in the Monastery of St. *Mark* in the habit of a Monk, putting him as it were in a Prison, and divided the Empire among themselves. But after a while God by his merciful providence did recover the Father to his Imperial dignity, to his own honour, and the confusion of his Enemies. By his Second Wife he had this *Charles the bald*, whom he

had by this *Judith*. He was thought to be near alliance to her, ſo that ſhe might not continue his Wife without the Popes diſpenſation, as it after happened. For the King, or Emperour rather, having promoted a young man named *Frederick* to be Biſhop of *Utrecht*, the Emperour gave him good Counſel, and exhorted him to promote the good, and to puniſh the evil. As they ſat at Dinner together, quoth the Biſhop, I thank your Majeſty for your good Counſel: But, ſaid the Biſhop, I pray you of your favour give me leave to diſcloſe that to you which hath lain long in my breaſt. And leave being granted, they having a Fiſh before them at Dinner, Pray you, ſaid the Biſhop to the King, whether ſhall we begin at the head or tail of the Fiſh? pointing to the Fiſh; why, ſaid the King, we ſhould begin at the head. So let it be, good Lord Emperour, ſaid the Biſhop, with your Majeſty: Let Faith and Chriſtianity begin at your ſelf, you being the Head, that your Subjects may take example, or let them ſhew you your error. Wherefore, O Emperour, forſake your unlawful Wedlock which you have made with *Judith* your near Kinſwoman. Which words moved the King; But at preſent all was ſilent. But the words uttered in ſuch an Auditory could not be concealed, eſpecially among the Biſhops themſelves; at laſt the Emperour was forced to leave his Wife till he had a licence from the Pope of *Rome*. The King notwithſtanding forgave the Biſhop his boldneſs; which was paſt: But the Woman hired two Knights a while after to kill the Biſhop, which they did. As ſoon as he had ended his Maſs, waiting their time as he came from it, they ſlew him in his Veſtments. Some think the Biſhop died a Martyr: But I rather think him to be commended in dying, than the Wo-

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man that hired him to be slain. It was then in use for Priests and Bishops to wear Gold in their Apparel, and Vestments with Golden Girdles; but the King sending to the Pope, King *Lewis* corrected those misdemeanors and caused them to wear Girdles of sad or brown colours. Some report many Miracles of King *Lewis*; but we let them pass and return to *England*, whither *Ethelwolphus* returned from *France*, in which he continued not long.

The King had about him many Councellours, but of all two of them were most in favour with him; *Swithinus* Bishop of *Winchester*, and *Adelstanus* Bishop of *Shirborne*. The first of them being more addicted to spiritual affairs than temporal, who was also School-master to the King, whom the King did so reverence that he made him Bishop of *Winchester*, which he was consecrated to by *Celnoch* Arch-Bishop of *Canterbury*.

This Pope *Gregory* the Fourth was spoken of before, and was the second Pope, which succeeded after *Paschalis*, being but four years betwixt them, and after followed *Leo* the Third, and next *Adrian* the First, and so to *Adrian* the Third, till which time it is apparent that the Emperours had some power and stroke in the Election of Popes, at least-wise in the Confirmation of them in the Papal Seat. Notwithstanding many of them did attempt to bring their purposes about otherwise, but all could do no good till *Adrian* the Third, as shall be shewed. Yet however the Emperour did call general Councils and elect Popes; so that *Ludovicus* or *Lewis* called a general Council at *Aquisgrane*, wherein these things were agreed by Pope *Gregory* and his Assistants; viz. *That every Church should have sufficient to find his own Priest*; likewise

Garments of Scarlet or Gold was forbidden, and *that Prelates should not keep great Ports or Families*, *or great Horses*, *nor wear Golden Shooes*, by which you may see what Pride and Pomp the Clergy was come to. In the time of this *Gregory* it was concluded, that the Feast of *All-Saints* was brought into the Church.

After this Pope came in Pope *Sergius* and he brought in the altering of the Names of the Popes, because he being called *Os Porci*, that is, *Swines Snout*, coming to be Pope he called himself *Sergius*. He also brought in the *Agnus Dei*, commanding it to be sung three times at the Mass.

After him came *Leo* the Fourth, to whom *Ethelwolph* committed the tuition of his Son *Alured*: And he brought it to pass that no Clergy-men should be condemned under seventy two Witnesses, which was practised since by *Stephen Gardiner*. And contrary to *Gregory* the Fourth, he set up and ordained the Cross to be beset with Gold and precious Stones, and to be carried before him.

And in the next place came the Whore of *Babylon* in her right Colours, not only in a spiritual sense but literal. For after *Leo* the Fourth, the Cardinals proceeding to election of a Pope as their use was, instead of a Man Pope they elected a Woman Pope to all their shame, (which was a Whore indeed) and yet she ordained Priests, administred Sacraments, consecrated Churches and Altars, (and what not?) besides took upon her to rule Emperours and Kings, and was called by the name of *Jone* the Eighth, but her proper name was *Gilberta* a *Dutch* Woman of *Magunce*, who went with an English Monk out of the Abbey of *Fulda* unto *Athens*, and through wit and learning became famous, so that at last she was promoted to the Popedom.

dom, where ſhe ſate the ſpace of two years and ſix months, and at laſt in the face of a general proceſſion fell in travail, and ſo died. By reaſon whereof the Cardinals come not into that Street where this ſhame was committed and done.

Benedictus the Third was the next that proceeded in this Whoriſh Seat, and he ordained a *Dirge* to be ſaid for the dead, albeit all *Gregory* had done to the contrary.

After him ſat *Nicholas* the Firſt, who did ſo extol the decrees and traditions of the *Romane* Church, that he made them equal with the Scriptures and writings of the Apoſtles; and ordained, That no Emperours ſhould have any Vote in the Councils touching matters of Faith, that ſo they might condemn or murder ſuch as they accounted Hereticks. Secondly, That no ſecular Prince or Magiſtrate ſhould ſit in Judgment, or have any power over any Prelate, every Prelate being called God. He alſo declared, That the *Latine* Service ſhould be ſet up; only diſpenſt with the *Sclavonians* and *Polonians*. By this Pope was forbidden Marriage to the Prieſts. Whereas *Hulderick* Biſhop of *Ausburg* writ a Letter to him to the contrary, and by ſubſtantial Reaſons and Arguments proved, that Prieſts might not be forbidden Marriage, as appears and is ſet down at large in the *Acts and Monuments*, *pag.* 142, 143. Whereby it appears what was the opinion of learned men about Prieſts Marriage in that time.

But the Reader may obſerve by the way, that by *Hulderick's* Epiſtle it appears Prieſts Marriage was not queſtioned till the time of *Nicholas* the Firſt or Second. After *Nicholas* was *Adrian* the Second, *John* the Ninth, *Martin* the Second, *Adrian* the Third, *Stephen* the Fifth. And by *Adrian* it was decreed,

That no Emperour ſhould have any power or meddle in the election of the Pope. And then the Imperial Government began to decay, and the Papacy to ſwell aloft. And ſo much I thought good to mention about *Romiſh* matters.

Now to return to K. *Ethelwolph*. About this time the *Danes* came in again and did great harm and ſpoil in *Hamſhire*, great bloodſhed and tyranny they uſed in *Dorſetſhire*, *Portſmorth*, and other places. But this King and *Ethelbaldus* his Son made War againſt them, and drave them to Sea again; but after this they brake in again. And an ancient Author gives the cauſe of theſe afflictions of the Land, who aſcribes theſe troubles to the ſins of the Land: Men generally given to pride and cruelty one to another, the very Dukes and Barons, and all ſorts of people forſook the Lord, and left off to follow him in the way of true Religion; ſo that the Land was never quiet till *William* the Conqueror came in with his *Normans*, and ſubdued all under him. But other two cauſes I find of theſe miſeries on the Land; the one unjuſtly given, and the other juſtly taken. The one given by *Osbright* reigning under the *Saxons* in the North parts, who on a time riding in a journey turned into a houſe of one of his Nobles, called *Brewer*; he being not at home, his Wife gave him entertainment, ſhe being a Woman of great Beauty. After Dinner *Osbright* allured her to a ſecret Chamber, and there did forcibly raviſh her, who being greatly diſmayed thereat, complained to her Husband at his coming home of the great violence and injury was offered her. *Brewer* thereupon goes to the King, reſigning ſuch lands and poſſeſſions as he held of him, and ſo went into *Denmark* where his bringing up had been, and where many great men were that

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were his Friends, and made his moan to *Cordanus* the King, desiring revenge of this great injury against him and his Wife; who hearing thereof was glad of such an opportunity and occasion of revenge, and forthwith raised a great Army, and speedily preparing such necessaries as an Army required, sent *Inqua* and *Hubba*, two great Captains, who arriving in *Holderness* burnt the Countrey and killed all without mercy, marching towards *York*, and gave Battel to *Osbright*, where he and the most part of his Army was slain, and the *Danes* entred *York* taking possession of the City. But in the end the King *Ethelwolph*, after he had chased the *Danes* from place to place, left land and life, leaving behind him four Sons who reigned all in order, *Ethelbaldus*, *Ethelbritus*, *Ethelredus*, *Alnredus*.

King *Ethelbald.*

This King succeeding his Father *Ethelwolph* in the Province of the *West-Saxons*, *Ethelbert* reigned in *Kent* for the space of five years together, one with the other. But *Ethelbald* in the year 857 left his infamy in Stories, marrying with his Step-mother named *Judith*. After these two succeeded *Ethelred* the third Son, who was much incumbred with the *Danes* in *Yorkshire*, where they burnt and spoiled the City of *York*, having in one year fought nine Battels against them with the help of his Brother *Alured*. The *Danes* notwithstanding entred the *East-Angles* in *Norfolk* and *Suffolk*, doing great spoil in the year 867. The *Northumberlanders* rebelled against the King, so that the Land was much weakned, and the *Danes* strengthened.

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This King succeeding his Father *Ethelwolph* in the Province of the *West-Saxons*, *Ethelbert* reigned in *Kent* for the space of five years together, one with the other. But *Ethelbald* in the year 857 left his infamy in Stories, marrying with his Step-mother named *Judith*. After these two succeeded *Ethelred* the third Son, who was much incumbred with the *Danes* in *Yorkshire*, where they burnt and spoiled the City of *York*, having in one year fought nine Battels against them with the help of his Brother *Alured*. The *Danes* notwithstanding entred the *East-Angles* in *Norfolk* and *Suffolk*, doing great spoil in the year 867. The *Northumberlanders* rebelled against the King, so that the Land was much weakned, and the *Danes* strengthened.

In the year 870, the *Danes* with full Sails took their course and sailed into the *east-Angles* into *Norfolk*

and *Suffolk*; and came as far as *Thetford*: But *Edmund* King of that Coaſt aſſembled a mighty Hoſt and gave them Battel; but he was forced to leav the Field and betake himſelf to *Framingam* Caſtle, whither the *Danes* purſued him, and he was there by *Inqua* and *Hubba* demanded his treaſure, and wiſht to deliver himſelf and his to them that were come with an unconquered Army, or otherwiſe he ſhould be unworthy of Life or Reign: But *Edmund* hearing the proud *Pagans* demands, conſulted with his Friends what was beſt to be done; at laſt *Edmund* ſent them word, that *Edmund* a Chriſtian King would not ſubmit himſelf to a Pagan Duke, unleſs he would turn Chriſtian. But after the *Danes* approaching and the King pittying the ſlaughter of his people, fled to St. *Edmundsbury*, and being environed with Enemies on every ſide grieving to ſee the ſlaughter of his People, ſubmitted himſelf to them; and for that he would not deny Chriſt and his Laws, they bound him to a Tree and cauſed him to be ſhot to death, and ſmote off his head and flung his body in the buſhes; but it was taken up after by ſome of his Friends and buried. But his Brother *Edwoldus*, the next Heir, ſetting aſide the Pomp and pleaſure of the world, became a Hermit in the Abbey of *Cerum* in *Dorcetſhire*.

After the death or Martyrdom of *Edmund*, the *Danes* proceeded and took the Town of *Reading*: But within three days, as ſome report, the two great Captains *Inqua* and *Hubba* ſeeking abroad for preys and booties were ſlain by the *Saxons*, ſo that they were forced to keep cloſe together with their Forces. But being met with by *Ethelred* and *Alured* his Brother, they were diſcomfited and driven to their Caſtle again. But after the King committing the charge to *Ethelwold*, and he being

being departed, the *Danes* burſt in again upon Duke *Ethelwold*, being unprovided for them, and ſlew him and his People.

Then came *Oſrick* King of *Denmark*, and landed at a place called *Aſhdon*, againſt whom *Ethelred* and *Alured* entred fight, the King ſtaying behind them at his Service and Prayers. The King being deſired to make ſpeed to the Battel, would not ſtir, but minded his Devotion till all was ended. In the mean time the *Danes* ſo fiercely aſſailed *Alured* and his men, that they won a Hill, the Chriſtian men being in the Valley in danger of loſing the Field, nevertheleſs through God and the man-hood of the Chriſtians, the King coming in with freſh ſupply of men recovered the Hill from the Infidels; ſo that they loſt not only that days Victory, but the next day they loſt moſt of their lives, inſomuch King *Oſrick* and five of his Dukes with many of their People were ſlain and chaſed as far as *Reading* Town: But within fifteen days they reaſſembled their Army, came and met the King at *Baſing-ſtock*; But the *Danes* had the better at that time. But the King gathering freſh Souldiers, met the *Danes* in two months ſpace at a place called *Merton* where he gave them Battel, where much People was ſlain on both ſides both Chriſtians and *Danes*, at length the *Danes* had the better, the King being wounded, ſaved himſelf by flight. And ſuch ſorrow and ſpoil by the *Danes* followed, that, as the ſtory ſaith, many did deſire rather honeſtly to dye, than to live as they did, and the King himſelf not long after deceaſed, after he had reigned eight years, ſome ſay but five. In whoſe time though there was great troubles and blood-ſhed, yet being Religiouſly inclined, he built the Colledge or Houſe of Canons at

Exeter,

Exeter, and was buried at the Abbey of *Winburne* or *Woburne*. After whose death having no issue of his body, the Land fell to *Alured* his Brother, in the year of our Lord 872.

King *Alured*.

Among all the *Saxon* Kings none to be compared to this *Alured* or *Alfred*, who was eminent for the singular qualities in him, as also his Valiant acts in War, prudent in all Affaires. Consider him in his Godly and excellent vertues, he was very zealous, not only a desire in him of knowledge and good learning as to his own particular, but endeavouring to set it up in the whole Realm.

To begin with his acts concerning the Realm: In the beginning of his Reign seeing his Nobles and People much decayed by the former War in his Brothers Reign, he sent out and gathered his strength as well as he could, and in the second month of his Reign, met the *Danes* at a place called *Wilton*, where he gave them Battel; but being over-born by multitudes had the worse, yet not without great slaughter of the Pagan Army: yet the King was forced to make a compact with them to depart the *West-Saxons*, and having so done, they went to *London*, making Peace with *Haladen* their King, and took Truce with the *Mercians*. Next year they removed from *London* to *Lindsie* robbing and spoiling the Country, and joyning with three of their other Kings, *Sendril*, *Oiketel*, and *Hamman*, they grew to a mighty Host and Army, where dividing themselves, one part of them went to *Northumberland*, the other Wintering about *Grambridge*, In the fourth of the King. In the which year King

Alfred

Alfred his men had a conflict at Sea with ſix of the *Daniſh* Ships, whereof one they took, the other fled away.

In this year alſo went *Rollo* the *Dane* into *Normandy*, where he was Duke thirty years, and after was Baptized in the Faith of Chriſt, and was named *Robert*, being the firſt Duke of *Normandy*.

In the next year 879. the *Danes* having rule in the North of *England*, diſdaining that *Alfred* ſhould rule in the South part, with their three Kings marched South-ward to *Chipenham* in *Weſt-Sex*, and divers of the Nobles, ſome went beyond Sea, others ſubmitted and left the King; ſo that the King was forced to flee into a Wood in *Somerſet-ſhire* with ſome of his Nobles, the King being entertained in a Swine-heards Houſe, and there cheriſhed, whom after the King did reward, ſetting him to Learning, and after made him Biſhop of *Wincheſter*. But after this, as ſome ſtories report, the King put himſelf upon a dangerous exploit: Apparelling himſelf in the habit of a Minſtrel, being skilful in Muſick, as alſo ready in *Saxon* Songs and Poems, with his Inſtrument of Muſick he entred the Tents of the *Danes* lying then at *Eddendun*, and ſhewing his interludes and ſinging his Songs, ſtill eſpyed the ſloth and idleneſs of the *Danes* Army, and heard much of their Counſel: and when he had ſeen the manner and order of the *Danes* lying, came to his Nobles again, and ſhewed them what he had ſeen, and conſulting with his Nobles, a little after the King with his Army fell ſuddenly in the night among them, and ſlew and diſtreſſed a multitude of them, and chaſed them away from that Coaſt, inſomuch as he voided the Country of them. His Subjects ſeeing themſelves reſcued, reſorted to him, ſo that with their

aſſiſtance

assistance he won *Winchester* and other good Towns from them, and forced them to Articles of Peace; whereof one was, that *Gurtrum* their King should be Christened, and that as many as would not turn Christians, should depart the Land, and void the Country. Which *Gurtrum* went to *Winchester* and as Christened, King *Alfred* being God-father named him *Athelstone*, who after gave the King the Countries of *Norfolk* and *Suffolk*; and many that would not be Christians departed the Land. So that the King had all the *East-Angles* in his Obedience. After the King set himself to build and repair Towns, as *Shaftsberry*, the Monastery of *Etheling*; he Founded and endowed the rich Church of *Cuthert* in *Dirham*. The fifteenth year of the King, the *Danes* coming out of *France*, entred the Land again, and came as far as *Rochester*, built a Fort against it, but were beaten down again by the Citizens. King *Alfred* coming upon them made them leave many of their Horses behind them, and flee to Sea; and so the King returned to *London* again after he had pursued them, and taken sixteen of their Ships. After *Ethelston*'s death King of *Norfolk*, who was Christened, the *Danes* Rebelled and brake into the Land in four places, but by the King and his People were driven into *North-wales*, robbing and spoiling till they came to *Chester*, which the King won from them, and drave them to Sea again. Then the *Danes* taking a course by Sea, fled to *Lewis* in *Sussex*, and came to *Lewis* Port, and built a Fort upon the River twenty miles from *London*. But the *Londoners* manned out a Company of Souldiers, and put the *Danes* from their Tower or Fort, and beat it down to the ground. So that the Land was plagued with three Judgments all at once, War, Famine, and Pestilence.

ſtilence. In the twentieth year of *Alfred*, the *Danes* divided their Hoſt again, part into *Northumberland* and *Norfolk*, other ſailed into *France*, others to *weſt Saxons*, where they had divers conflicts by Sea and Land, divers of the *Danes* being taken, ſome Impriſoned, and ſome Hanged, with thirty of their Ships taken in the year 899.

When *Alfred* had reigned nine and twenty years and ſix months, he changed this mortal life for an immortal. Many vertues were noted in this King, but one among the reſt obſervable. Being a young man, and inclined to youthful luſts, he deſired of the Lord to ſend him ſome ſickneſs, or ſome way or other to uſe him ſo as the fire of luſt might be quenched in himſelf, that ſo he might be more profitable to the Common-wealth, fitter for the Service of God, and mind the publick buſineſs unto which God had called him. For his Charity he divided his Goods after this manner: One part he gave for Civil uſes, the other for Eccleſiaſtical, another part for building Houſes for relief of ſtrangers. How well he ſpent his time is recorded thus: Eight hours he ſpent in ſleep and bodily reſt, other eight he ſpent in Study and Learning, other eight in Prayer and Alms-deeds, if he was not hindred by War or other publick buſineſs. He alſo provided for the ſecurity of his Subjects in travelling about their neceſſary occaſions, taking a courſe againſt Thieves and Robbers, and for direction in their way, ſet in every croſs way a broach of Silver, or gilded, that none durſt take down.

When Learning began to be taught publickly, he ſet up Schools, one at *Cheſter*, and an Univerſity at *Grancester* hard by *Cambridge*, and other places. He cauſed Books to be Tranſlated out of *Latine* into *Engliſh*,

lish, and sent for Learned men out of other Countries; caused *David*'s Psalms to be turned into *English*. The University of *Oxford* was first Founded by him. Thus this vertuous wise Prince Governing the Realm twenty nine years died, having two Sons and three Daughters, whom he set to their Books. *Edmond* the eldest succeeded him in the Kingdom; *Ethelword* the second died before his Father; *Ethelgora* his second Daughter was made a Nun: the two other, one was married to the Earl of *Flanders*, the other in *Mercesland*.

But to leave our Story of the Kings and come to *Romish* matters, and begin where we left at *Stephen* the Fifth. Great controversie arose about the election of Popes, so that in nine years there were nine Popes. Great Schisms arose in the Church; so that whether there were not errours among the Popes I leave the Reader to judge, one setting up and pulling down another, so that *Formosus* the First was chosen Pope, and after five years government *Bonifacius* the Sixth, who continued but twenty five days, then *Stephen* the Sixth who so hated *Formosus*, that he altered all his Decrees, and after he was dead caused his body to be taken up, and cut off two of his Fingers and cast them into *Tyber*, burying his body in a Lay-mans Sepulcher.

Next came *Theodorus* the Second, who took part with *Formosus* against *Stephen*.

Then *John* the Tenth came, and fought against the *Romans* and confirmed *Formosus* his Decrees, and held a Synod at *Ravenna* of seventy four Bishops, who burned *Stephens* Decrees and Acts. He lived not two years.

Then came *Benedictus* the Fourth, who kept the Chair three years, after whom came *Leo* the Fifth, who

who after forty days of his Papacy was by ſtrong hand carried to Priſon by *Chriſtopher* his houſhold Chaplain, whom he had nouriſhed up in his own houſe long; which thing was not done, ſaith *Platina*, without great bloodſhed.

This *Chriſtopher* was Pope the ſpace of ſeven months, and was hoiſed from his Seat by *Sergius*, as *Chriſtopher* had ſerved his Maſter.

This *Sergius* is reported to be a proud cruel man and unlearned, who for ſuch cauſe had been put back from the Papacy by *Formoſus*, and in revenge of that he cauſed *Formoſus* body to be taken up again, and three more of his Fingers to be cut off and his body to be caſt into the Sea, which was taken up by Fiſhermen and brought to the Temple of St. *Peter*. At the coming in of which the Image ſtanding by bowed (if you will believe a fabulous miracle, common among the *Papiſts*.) By this *Sergius* came in the cuſtom of burning Candles, and bearing them about on *Candlemas* day; as alſo the Purification of *Mary*, as if by conception of the Son of God in her body, it did receive any corruption from him.

Then came *Anaſtaſius* and ſat two years. And then followed *Lando*, Father of *John* the Twelfth, whoſe Harlot at *Rome* was one *Theodora*, who had a Daughter named *Mazoria*, who had by *Sergius* as is thought a Son called *John* the Twelfth. The ſame *Mazoria* was married to *Guido* Marqueſs of *Tuſcia*; ſhe by means of her Friends at *Rome*, cauſed Pope *John* the Eleventh to be ſmothered in his Bed with a pillow laid to his mouth, reigning thirteen years; and ſo *John* the Twelfth her Son reigned in his ſtead. But the people of *Rome* not agreeing to his election, Pope *Leo* the

the Sixth was set up in his place, who reigned only seven months.

Then came *Stephen* the Ninth who was poysoned, and *John* set up again, and after him came *Stephen* the Tenth, who raigned three years and eight months. Pope *Martin* eight years and six months. And after him Pope *Agepatus* the Second, reigning eight years and six months. About whose time came in and begun the Order of Monks, called *Ordo Cluniacensis*. But now to leave these monstrous matters of *Rome*, and return to *England* where we left.

King *Edward* the Elder.

After the Reign of King *Alfred* succeeded his Son *Edward* surnamed the Elder. Where you must note that before *William* the Conqueror there were three *Edwards*; 1. *Edward* the Elder. 2. *Edward* the Martyr. 3. *Edward* the Confessor, of whom more in their places.

This *Edward* began his Reign in the year of our Lord 901, and governed the Land right valiantly tweny four years. Though in Learning he was not to be compared to his Father, yet in Civil affairs prudent, in warlike affairs excelled his Father, recovering the Kingdom of *Wales*, as also *Norfolke*, *Suffolk*, all *Merceland*, *Essex* and *Northumberland*. In his days his people were so expert in war, that upon the breaking in of any Enemies they would not stay for the King, but would encounter them themselves. Among the adversaries of this King, *Clito* King *Edwards* uncles Son fled into the North, and raised an Army, joyning himself to the *Danes* in the year 904, destroying and spoiling all before them, taking the Town of *Wimburn*,

burn, ſpoiling as far as about *Kirkland*, paſſing over *Thames*, and after returned to *Norfolke*, ſlew many of King *Edwards* men tarrying behind King *Edwards* Hoſt. Soon after the Hoſts meeting between the two Ditches of *Edward* Land, after a long fight with the *Danes*, *Clito Ethelwold* (for ſo was his name) was ſlain, as alſo many of his Army, the reſt conſtrained to ſue for peace.

But in proceſs of time in the year 913, the *Danes* breaking their promiſes and Articles aſſembled a great Hoſt of men and met the King in *Staffordſhire* at *Totenhill*, and ſoon after at *Wodenfield*, at which two places the King ſlew two Knights, two Dukes or Earls, beſides thouſands of the common ſort, which came out of *Northumberland*, that were got thither to Battel.

After the rage of the *Danes* was aſſwaged, the King ſet himſelf to repair ruinous places, Towns and Caſtles, where the *Danes* had been, as the Town of *Cheſter*, which was encompaſſed with Walls and a double Ditch, he much enlarged it; and at *Hereford* he built a ſtrong Caſtle, another at the mouth of the *Ayon*, another at *Buckingham*, as alſo at the River *Onſe*. He built the Towns of *Tocetar* and *Wigmore*; he alſo made a Caſtle hard by the *Trent* at the old Town of *Nottingham*, and built a new Town on the South ſide, and made a Bridg betwixt the two Towns. He alſo did repair the City of *Mancheſter*.

And in all this he had the advice of *Elfleda* his Siſter, who was married to the Duke of *Mercia*, and being in travail of a Child and delivered, would never after be brought to uſe the company of her Husband, ſaying, *It was not fit a Noble Woman ſhould uſe ſuch fleſhly liking or actions whereof ſo great ſorrow came.* Yet

 though

though she was so tender, so valiant in war was she, that fighting with the *Danes* she exposed her self to such danger, that four of her Knights were slain by her; and she was after a great helper of her Brother in building and repairing Towns and places, with many Castles, as *Tamworth*, *Lichfield*, *Stafford*, *Warwick*, *Shrewsbery*, *Lincoln*; made a Bridg over *Severn*, called after, *Brimsbery* Bridg.

As touching the Laws of this King and his Father *Alfred*, I give the Reader to understand that concerning the Ecclesiastical Laws it was not in the Popes power alone to make Laws; the King also had power of prescribing and making Laws to the Clergy, and did order and intermeddle in spiritual matters, and it was not in the hand of the Pope only, as by these following Laws may appear.

Si quis Fornicetur cum Uxore aliena, &c.

Si quis in quadragesima sanctum velum in publico vel lecto, &c.

Ut Christiani Deum diligant & paganismo renuncient.

Si quis Christianitatem mutet, &c.

Si quis ordinatus sacris furetur, &c.

Si Presbyter ad rectum terminum sanctum Chrisma, &c.

Si duo Fratres vel cognati cum una aliqua fornicentur, &c.

By all which it appears, the disposing, order and governing of the Church in those days depended not on Monsieur Pope, but upon the Kings of *England* that then governed the Land in such matters.

To this also King *Edward* himself gives testimony, who with *Pleimundus* Arch-Bishop of *Canterbury* and other Bishops assembled in a Synod, alleged seven

Bishops

Bishops in seven Metropolitan Churches of the Land. The first *Frithestan*, the second *Adelstan*, the third *Werstan*, the fourth *Adelhelm*, the fifth *Edulphus*, the sixth *Berneges*, the seventh *Kenulphus*; in which Election to these places the Kings authority was sufficient.

This *Edward* reigning four and twenty years, had three Wives, whose names were *Egwin*, *Elfled* and *Ethelwid*. By the first he had *Athelston* or *Adelston* who succeeded in the Kingdom. His Daughters were Married to Dukes and Great men, by whom they had many Children. His own Daughters he set to Spinning, and his Sons to the Study of Learning; *ut quasi Philosophi ad gubernandum rempublicam, non jam rudes procederent*, &c. thinking by Philosophy and Learning they were most fit to Govern the Common-wealth.

King *Athelston*, or *Adelston*.

Athelston after the death of his Father began his Reign in *England*, and was Crowned at *Kingston*, a Prince worthy of Love, and Famous in War, discreet in Governing the Realm, reducing it into the Obedience of one Monarchy. He expelled the *Danes*, subdued the *Scots*, and quieted the *Welch-men*, as also *Cornwal*. The first Enemy he had was *Elfredus*, who with a faction of seditious persons conspiring in *Winchester* soon after the death of his Father, went about to put out his eyes: But escaping that danger by the help of God, he was delivered. *Elfrid* being accused, went to *Rome* to purge himself by his oath, who swearing (or rather forswearing himself) to be clear of the deed, suddenly fell down upon his oath tak-

ing, being indeed guilty: But he was carried to the *English* House in *Rome*, and in three days after departed. Whereupon the Pope sent to the King to know if he would have him to have Christian Burial; and through perswasion of Friends and Kins-folks it was condescended unto by the King that he should be Buried in Christian Burial. Though there be no Authors report this, yet in the Kings old deed in writeing found in the Monastery of *Malmsbury* it seems to be true. *Fig.* 133.

In the second year of the Reign of this King 972. the King Married *Sithiricus* King of the *Danes* own Sister, whereby a Peace was made betwixt the *English* and *Danes*, whereof mention hath been made in the year 972. After he died; after whose death King *Athelston* seized on that Province of *Northumberland*, putting out the Son of *Sithiricus* called *Alanus*, who with his Brother fled into *Ireland*, the other to *Constantine* King of the *Scots*. But when the King had subdued *Northumberland*, he in short time made *Constantine* subject to him. But *Constantine* submitted himself in so humble manner to the King, that the King restored him to his former dignity; Saying, It was more Honour to make a King than to be one. But after the King of *Scots* brake Covenant with *Athelston*; wherefore he assembled his Host, gathering his Knights together, and made to *Scotland*, bringing them into Subjection and returned to *England* again with Victory. And some fabulous stories are reported of the King which we omit. But *Alanus* before spoken of flying into *Scotland*, Married *Constantines* Daughter, by whose stirring a Company of *Scots* and *Danes* entred the mouth of *Humber* with six hundred and fifteen Ships, whereof *Athelston* and his Brother *Edmund* having

having notice prepared their Army, joyning Battel at a place called *Brammine* or *Breinford*; where fighting from Morning till Evening, after a terrible Battel and great slaughter on both sides, as ever was seen in *England*, the Victory fell to King *Athelston*, there being slain five small and under Kings with *Constantine* King of *Scots*, twelve Dukes, with most part of the strangers they had gathered. And here you have another fabulous story reported, that King *Athelstons* Sword fell into the Scabbard of its own accord at the Prayer of *Otto* Arch Bishop of *Canterbury*. After which Battel the North *Brittains* and the *Scots* were quieted, and at *Hereford* were forced to pay the King yearly tribute of twenty pound weight of Gold, and a three hundred weight of Silver. Besides many head of Cattel, Hawks and Dogs a certain number. And so the King went into *Cornwal* and *Exceter*, and conquered the South *Brittains*, and so returned.

But among all the valiant acts of this King, one blemish and blot lyes upon him about the murder of his Brother *Edwin*. The occasion was this: King *Edward* their Father as he was on a time in his Journey a Hunting in his youth, coming by a Town or Grange where he was Nursed and brought up, of courtesie went to see his Nurse, where he espied a Damsel very beautiful called *Egwina*, who being a poor mans Daughter, had a Vision that out of her Womb should spring a great light, which should after enlighten all *England*, (which after came to pass.) But upon the Vision she was taken and brought up daintily by her Parents in hope of some good to ensue, as after it came to pass. For *Edward* that night begat of her this *Athelston*, who being basely born and fearing his Brother *Edwin* that his Father had being

lawfully Married, and also incenst by his Butler, his Brother *Edwin* being young, notwithstanding his innocency and Purgation of himself, *Athelston* caused him to be set in a Boat only with one Squire in the broad Sea, where the young Prince being young and tender, and fearing the Waves that did rise, as also the wind, was struck with such fear as he cast himself over-board and was drowned. But the Squire shifting for himself saved himself and got the body of his Master and brought it to *Sandwich* and there buried it. For which the King was struck with great repentance for the space of seven years together, and at length was revenged of the accuser of his Brother, which was the Cup-bearer to the King. It so fell out, that at Dinner one day the Cup bearer bearing a Cup of Wine to the Table, chanced to stumble, and had fallen had not one of his Legs helped the other. Upon which he merrily said, *See how one Brother can help another.* Which the King hearing, said little, but bare it in mind till after Dinner, and then sent for him, and commanded him to Execution presently; a just reward for such false accusers and incensers of Kings against Brethren.

But beside the seven years Penance the King made, he built two Monasteries, one at *Midleton*, and the other at *Michelnes*. By the way you may see the cause of building such places, which was for the remission of sins, and hope of merit. But how such things stand with the Gospel, let the Reader judge. This act of the King made him more tender and careful of the rest of his Brothers and Sisters, which he bestowed to great Matches. One he gave to *Sithiricus* King of *Northumberland*, another to the King of *Alnain*, another to the King of *Aquitain* named *Lewis*.

Lewis. And then began *Otho* King of *Almain* to be Emperour of the *Germanes*, which Empire he translated from *France*, having been there kept a hundred and fifty years, to *Germany*, where it hath since continued. A fourth of his Sisters he married to *Hugo* King of *France*, being a Virgin of singular Beauty; and being sent by *Athelston* into *France*, the King of *France* sent *Athelston* many precious Jewels, also the Sword of *Constantine* with his Name engraven in Gold, sweet Odors, and one of the Nails that pierced Christ, (if you will believe it) and other Reliques.

This King made many good Laws and Constitutions as well Ecclesiastical as Civil; so that you may see all was not in the Popes power, but that the Kings of *England* had power to make Laws without him. This King commanded his Subjects to pay tythes to holy Church, which he did himself of his own goods. He ordained Laws against Robbers, so that any above or twelve years old should not be spared. Other Laws he made to the number of thirty five. He reigned sixteen years, and having no issue, his Brother *Edmund* succeeded him in the year of our Lord 940.

King *Edmund.*

This *Edmund* Son of *Edward* the Elder by his third Wife, being of the Age of twenty years entred his Reign, who had by his Queen *Elgina* two Sons, *Edwin*, and *Edgarus* sirnamed *Pacificus*, who reigned after him. He continued his Government six years and a half. By him were the *Scots* and *Danes* expelled the Land, as also the *Normans* and other Foreign Enemies. The King giving himself to build and repair Cities that came into his hand, as *Lincoln*, *Nottingham*,

ham, *Derby*, *Leiceſter*. He built and repaired Abbeys and Monaſteries, reſtoring Lands to the Church.

At this time there was a diſperſion of the Monks of *Eveſham*, and Canons were ordained in their places through the doings of *Athelnus* and *Ubricus* Lay-men, and *Oſulphus* Biſhop; ſo that betwixt Monks and Prieſts great difference was in habit and carriage of things, as may appear hereafter in the life of *Dunſtan*.

In the time of this King, *Dunſtan* was not yet Arch-Biſhop of *Canterbury*, but Abbot of *Glaſtenbury*, of whom many fabulous ſtories are reported. The Monks profeſſed chaſtity and pretended holineſs of life, as if lawful Matrimony, as *Paphnutius* well notes, was not to live chaſtly. The Prieſts held Marriage lawful, and ſo great difference aroſe among them.

Concerning the end and death of this King, Hiſtories differ. Some ſay in aſſaying to ſave his Sewer who was in danger to be ſlain, at St. *Pulchers* Church the King was wounded and died.

Others ſay, the King ſeeing a Felon that was formerly exiled, the King did pluck him out over a Table catching him by the hair of his head, and flung him to the ground. But the Felon having a Knife privily, drew it and wounded the King to death, as alſo many of the Kings Servants that were there, till at laſt they hew'd him in pieces.

However, this King made many good Laws Spiritual and Temporal. For as yet the Pope had not ſuch power, but that the King diſpoſed of Benefices, gave Orders, made Prieſts, the Church rites and priviledges being in the Kings hands and not in the Popes.

In the time of this King, *Wlſtanus* was Arch-Biſhop of *York*, and *Odo* Arch-Biſhop of *Canterbury*, who being

being a *Dane* born, yet was preferred to that See by *Athelſton* being firſt Biſhop of *Wilton*, and preſent in the Field with the King againſt *Alanus*, of whom many Fables are reported that we let paſs.

However this is certain, and we find it in his writing, he did exhort the Clergy, calling a Synod of the chief Prelates and Clergy in the Land, to whom he directed a Letter that his Clergy would have a care above all things to feed their Flocks, expreſſing his zeal to the Church of God, that the Lord might not complain of them as idle Shepherds, and did ſtir them up though he thought himſelf unworthy to give them Counſel, yet that they would follow the example of *Auſtin* and the other Saints, by whoſe care and induſtry Chriſtianity did flouriſh and ſpring up from that Metropolitan See to all parts of the Kingdom, and expreſſed what joy the King had and the Subjects ſhould have to ſee the godly converſation of the Clergy.

This *Odo* ſat in the Metropolitan Seat of *Canterbury* twenty years. After whom was elected and ordained by the King to ſucceed (through money and favour) *Elſinus*. But in going to *Rome* for the Pall, coming back about the *Alps* he died through cold. Whereupon ſucceeded *Dunſtan*, as we ſhall declare more after.

This *Edmund* gave great gifts and revenues to the Church of St. *Edmundsbury*, as alſo Laws pertaining to them, pag. 946. This *Edmund* being ſlain at *Glaſtenbury*, he was buried by *Dunſtan*, leaving *Edwin* and *Edgar*. But becauſe the Children were young and tender, *Edred* Brother to King *Edmund* was made Protector, and governed about the ſpace of nine years and a half, till *Edwin* came to age, carrying himſelf with

with great fidelity and moderation to the Children. In his time *Dunſtan* was promoted to the Biſhoprick of *Worſter* and *London* from being Abbat of *Glaſtenbury*.

This *Edred* was much led by *Dunſtan*, and ſubmitted himſelf to fond penance and caſtigation of *Dunſtan*. Such was the blind devotion of thoſe times, and more the blindneſs of the Biſhops in ſuperſtition. And here another fantaſtical miracle is reported, that *Edred* being ſick ſent for *Dunſtan* to be his Confeſſor, but as he rid on the way to *Edred*, he ſhould hear a voice ſaying, *Edred* is departed: at the declaring of which *Dunſtan*'s Horſe fell dead under him, with lye and all.

King *Edwin*.

Edwin the eldeſt Son of *Edmund* after the government of his Uncle *Edred*, began his Reign about the year of our Lord 955. being crowned at *Kingſton* by *Oda* Arch-Biſhop of *Canterbury*. It is reported, that the firſt day that he was at Dinner with his Lords and Nobles, he went ſuddainly from them, going to a ſecret Chamber where he kept a Woman whom he did incertain, and was reported to be another mans Wife, whoſe Husband he had ſlain before, to the great diſliking of the Lords. *Dunſtan* Abbat of *Glaſtenbury* (for ſo he was ſtill) follows the King forthwith, taking him by the hand, and brought him from the company of the Woman to *Oda* the Arch-Biſhop of *Canterbury*, by whom the King was ſuſpended and kept out of the Church: but the King being diſpleaſed with *Dunſtan*, did baniſh him the Land, ſo that he went into *Flanders* and was in the Monaſtry of *Adanalus*. About which time the *Benedicts* or black Monks broke out

and

and began to ſwarm in the Land, and put out the ſecular Prieſts and Canons. But the King being diſpleaſed with the Monks and *Dunſtan*, he put out the Monks in *Malmsbury* and *Glaſtenbury*, and put in the ſecular Prieſts; and in the end it was not long before they were put out and the Monks in; and ſo great difference aroſe among them.

But in the end King *Edwin* was ſo hated of his Subjects for his ill demeanors, that the *Northumbrians* and *Mercelanders* removed him from his Kingdom and Kingly power, and ſet his Brother *Edgarus* in his room. So that the River *Thames* divided both the Kingdoms. Which *Edwin* after he had reigned four years departed, leaving no Heir of his body, ſo that the Land fell to *Edgar* his younger Brother.

King *Edgar*.

Edgar the Second Son of *Edmund* and Brother of *Edwin* being at the age of ſixteen years began his Reign in the year of our Lord 959, but was not Crowned till fourteen years after, as you may ſee hereafter. Which *Edgar* the King called home *Dunſtan*, and made him Biſhop of *London*, and after *Odo* his deceaſe made him Arch-Biſhop of *Canterbury*, which he governed after for the ſpace of four and twenty years.

And though *Brithilinus* was elected, yet he not being thought fit, *Dunſtan* was elected and the other ſent home again. But though the King had elected him, he muſt go to *Rome* for the Pall to confirm his election. So he took his journey to the Biſhop of *Rome* for the Pall, which he received of Pope *John* the Thirteenth, and ſo returned home again. At whoſe coming *Dunſtan* deſired of the King, that *Oſwaldus*, Monk at *Fla-*

riak,

rick, and Nephew to *Odo*, might be Biſhop of *Worſter*, which the King granted him.

The ſaid *Oſwaldus* was a great maintainer of Monkery; though ſome report ſome Fables and miracles of him and others in thoſe Monkiſh times.

Yet you muſt know there was great difference of Monks in the Primitive times, and the Monks now. The Monks ſeven hundred years after Chriſt, or ſuch as were called ſo, were ſuch as were perſecuted into ſolitary places and deſarts for Chriſts cauſe, leading a holy and ſtrict life, being ſequeſtred from the world gave themſelves to contemplation of heavenly matters. And theſe were none but Lay-men, leading a more ſevere ſtrict life than others, as may appear by St. *Auſtin* in his Book *de Moribus Eccleſiæ*: as alſo by St. *Jerom* in his Epiſtles to *Heliodorus*. And there were ſome of them only partook of the Sacrament, and others fed the flock, and others not medling with ſpiritual things belonging to the Church nor reſtrained from marriage.

But at laſt ſuperſtition began to creep in, not knowing juſtification by Chriſt, by malice of Sathan and corrupt vain conceit of merit; yet they continued ſparing in diet and apparel from the reſt, and theſe were the Monks that we condemn, and good men did cry out againſt in thoſe days, and which ſprang up and crept into the Church.

Hence we may ſee how theſe Monks began in *England* and Monaſteries builded, which was upon murder and blood. By reaſon of murder committed by ſome great Perſon, they muſt build ſome great Cities and places, for the remiſſion of their ſin, thinking to merit pardon of ſin by ſuch doings, and ſo they crept into ſeveral Cities and Countries, ſo that at laſt

the

the Country was filled with such superstitious persons and places. And yet in these times of King *Edgar*, none were forbidden Wives, till the time of *Hildebrand* called *Gregory* the Seventh, as shall be shew'd hereafter.

For the Acts of this King, he did many good by the counsel of *Dunstan*, and had many vertues worthy of commendation, very strict in justice. Such Provinces as were not at first under his subjection he brought under one Monarchy of *England*, with the Islands adjoyning to them.

He would not suffer any to dally out his Laws, neither were there, as they say, in his time any privy Pickpocket or open Thief.

He caused the Prince of *Wales* to pay a tribute to him of three hundred Wolves, whereby in few years space in *England* and *wales* few or none were left alive.

So strict against Drunkenness which came in by the *Danes* coming over into *England*, that he commanded certain Pins to be set in Pots and Cups, that whosoever drank beyond them should forfeit a Penny, one half of which was forfeited to the accuser, the other part to the Town or Burrough where the Fact was done.

Authors report that at *Easter* eight Kings did homage to him, and after that he caused them to row him to his Palace, he himself holding the Helm. A great upholder of Monks he was, but it had been better if he had been of St. *Pauls* mind, who said, *God forbid I should rejoyce in any thing save in the Cross of Christ, whereby I am crucified to the world and the world to me.* For this Kings Vices some are noted in him, especially his having many Concubines.

One Story among the rest is remarkable, viz. *Ordgarius*

garus Duke of *Devonshire* had a Daughter of great beauty, which coming to the Ears of the King he was inflamed with the report, and sent *Ethelwold* to see if the fame was true, and as he saw, so to make report of it to him. But when he came to the Dukes house where the Beauty was, he was so taken with her himself, that he reported all things contrary to the King, giving it out that there was no such Beauty as Fame had published. But in the end *Ethelwold*, after having craved leave of the King, married her. But in the end the King perceiving himself beguiled of so rare a Jewel, set a fair Face on the matter and told *Ethelwold*, he would some time or other come and see his Wife. When the time came, and *Ethelwold* saw that the King drew near to his house, he perswaded his Wife to cast away her Ornaments and Jewels and to disgrace her self, that the King might not take delight in her. But she contrarywise deckt up and trimmed herself in the Glass, and put her best array upon her; which when the King saw, he was not so enamored with her, as he was fill'd with hatred of *Ethelwold* who had so beguiled him, yet at present said little. After a while the King made as though he would go a hunting in the Forest of *Harwood*, and sent for *Ethelwold* to come to hunt with him, and under that pretence the King took an opportunity and slew him.

Other Concubines the King had; as *Wilfrid*, *Elfleda*, (called *Candida*) the white Daughter of Duke *Ordmere*. But to go on in the Story; the King went on as far as *Wales*, spoiling the Country as far *Glamorganshire*, and reigning the space of sixteen years died, and was buried at *Glastenbury*, leaving two Bastards, *Editha* and *Edward*; and one Son lawfully begot, whose

Name

Name was *Ethelred* or *Egelred*. But for the Illegitimate Children, the King ſuffered ſeven years Penance enjoyned him by *Dunſtan*, all which time he was not Crowned.

Yet notwithſtanding all his infirmities, he made many good Laws in the Church: one among the reſt, that *Sunday* ſhould be kept holy from *Saturday* nine of the Clock in the Morning till *Munday* nine of the Clock. Many fabulous miracles are reported of him, as that the *Virgin Mary* ſhould appear to him, &c. But we let them paſs. But the King beginning his Reign in the ſixteenth year of his Age, in the year of our Lord 959, was not Crowned till he was one and thirty years of Age, in the year 974, as ſome Chronicles mention.

In commendation of this King here followeth an Epitaph written by *Henricus* Arch-Deacon of *Huntington*.

Autor opum, Vindex Scelerum, largitor honorum,
Sceptriger Edgarus regna ſuperna petit.
Hic alter Salomon, legum pater, orbita pacis,
Quòd caruit bellis, clarvit inde magis.
Templum dei, Templis Monachos, Monachis dedit agros,
Nequitiæ lapſum, Juſtitiæque locum.
Novit enim Regno verum perquirere falſo,
Immenſum modico, perpetuumque brevi.

King *Edward* Called the Martyr.

After the death of *Edgar*, no ſmall trouble aroſe among the Lords and Biſhops about the ſucceſſion of the Crown. The Principal cauſe, as ſome think,

was

was, that *Alferus* the Duke of *Mercia* and others held with *Ethelred* or *Egelred*, the only right Heir and lawfully begotten Son of King *Edgar*, misliking the placing of Monks, and putting the Priests out of Churches with their Wives and Children, as also out of their possessions; and so put in the Priests again with their Wives. On the contrary side *Ethelwine* Duke of *East-Angles*, and *Ethelwold* his Brother, in a Council held by them, said, they would never suffer the Religious Monks to be put out who upheld Religion in the Land. In this Hurley-burley some held with *Edward*, and would have him King, and some with *Egelred*. The Bishops and Priests sided with such as were for the Monks, and took part with them. Then *Dunstan* Bishop of *Canterbury*, and *Oswold*, with divers other Lords, assembled in a Council together. In the end, *Dunstan* taking *Edward* by the hand, brought him forth to the Lords, and so perswaded them, that they elected and ordained *Edward* their King, which was a ground of great contention after; as witness *Osburn*, who lived in *William* the Conquerours time, and writ this story, as also *Johannes Paris*, who plainly calls *Edward*, *non legitimum Filium*, no lawful Son. How he is proved lawful Heir let us see. It is plain and granted by all that *Edward* was slain in the fifteenth year of his Age, which years well agree with that Child which *Edgar* begat in Bastardy, for the which he did his Penance. The King after the seven years Penance lived three years and a half, and after *Edward* reigned other three years and a half, which make fourteen, and going in his fifteenth was slain. So that *Editha* was not the Child for the which the King did Penance, but *Edward*, which was born after *Editha*, which must needs be true by supputation of years,

years, contrary to the opinion of the Church, who continually held *Edward* to be the true Heir. Which error how it came in, you may eaſily gueſs; For *Dunſtan* and *Oſwold* being for the Monks, ſuch as favoured them, and that writ the ſtories, counted *Dunſtan* for a Saint, and *Edward* for a Martyr, holding ſtill that *Elfreda* the Mother of *Edward* was Wife to King *Edgar*, and ſo he was lawfully born, and that *Editha* was born after *Edward*. But Queen *Alfrith* Mother of *Egelred* and *Alferus* Duke of *Mercia*, held againſt the Monks; So that in the end, becauſe the Church of *Rome* ſhould not be ſtained, they that writ the ſtories after, and were of the Monkiſh party, make *Edward* right Heir, which is contrary to *Malmsbery*, who in plain words ſpeaking of *Edgars* laſt Concubine ſaith, that he had a Concubine he loved intirely, and kept Faith with her alone, till the time he Married his lawful Wife *Elfreda* the Daughter of Duke *Ordgar*. So that however it is plain, that *Edgar* lived in Whoredom till he Married his lawful Wife; and it is as plain that *Dunſtan* and his complices after the death of *Edward* (*Egelred* being right Heir) went about to ſet up *Editha* the other Baſtard to poſſeſs the Crown; but ſhe wiſer than her Brother refuſed the ſame. So that you may ſee the plain reaſon why *Dunſtan* and the others ſet up *Edward* and *Editha* rather than the lawful Heir, which was only to ſet up the Monks againſt the Married Prieſts. However theſe things were done, yet the Queen and *Alferus* Duke of *Mercia* withſtood the Monks, and drove them out of the Monaſteries, whom King *Edgar* had put in, and put in the Prieſts and their Wives, whom he put out. So that however, it appears in thoſe days Biſhops and Prieſts had Wives. As the

Abbot of *Crowland* expresses, the Clerks thrust out the Monks, and gave their Farmes and Lands to the Lords and Nobles of the Land, to defend them from the Monks.

But however great controversie arose betwixt the secular Priests and the Monks, one objecting against the other, so that a Council was called at *Calne-street*, who sat in an upper loft, wherein many crimes were objected against *Dunstan* and the Monks, yet they still kept their opinion. At last it is reported that the Joyses of the House with the Timber fell down, where many of the Nobles and others were slain, *Dunstan* standing on a piece of Wood very safe. Whether this be feigned, or there was any Sorcery used, I leave the Reader to Judge. Then were assembled at *Reading* and *Wincheſter* many of the Nobles judging the Priests and their Wives had wrong. Many allegations were on both sides. But whether a Monks Cowl, and a Wifeless life, be a sufficient title to enter into other mens Estate, or no; or if a careful bringing up of Children, maintaining Families, defraying necessary publick charges be not to be preferred by Godly men, before the lazie and idle life of Monkery; let sober men judge.

After all this at *Calne* and other places, it happened not long after (being as some say a vertuous and charitable Prince) he went a Hunting in a Forest, and being left alone of his Nobles, in the fourth year of his Reign, being as is said without his Servants, came to a place called *Corff-Castle*, where the Queen *Alfrith* and her Son *Egelred* lay. The Queen having notice of his coming, called a Servant of hers, and uttered her mind to him conceiving mischief in her self. When the King came, she desired him to stay all night, he refused,

refused, only he said he would drink a Cup of Wine as he sat on Horse back. But while the Cup was at his mouth, the Servant appointed struck him through the body with a two-edged dagger, with that the King set spurs to his Horse to meet his Company, but bled so sore that he fainted and died about *Corff Castle*, and being not known, nor the manner of his death, was buried without honour at *Warham*. But after three years the body was taken up by Duke *Alfarus*, and with pomp and honour removed to *Shaftsbery*, and buried in the Minster call'd *Edmund-stow*. Many Storys are told of this Queen; as how going on a journey a Pillar of fire descended from heaven, and that her Horse stopped at St. *Edwards* Corps, &c. However this is true, that upon her repentance she built two Monasteries or Nunneries, and founded them with means, one at *Almsbery*, the other at *Warwell*.

In the order and course of the *Roman* Bishops mention was made of *Agapitus* the Second, after whom succeeded *John* the Thirteenth, of whom *Dunstan* received the Pall.

This Pope was noted to be a very wicked Whoremonger, Adulterer, Incestuous, Perjured, a Fighter, Murtherer and cruel Tyrant, who cut off the Noses, put out the Eyes of many of his Cardinals; so that in a general Council before *Otho*, the first Emperour after the Empire was translated from *France* to *Germany*, many crimes were laid to his charge, for which by the Emperour and Clergy he was worthily deposed, and *Leo* put in his room. But after the Council was departed, the Harlots of *Rome* receiving great rewards and promises from *John*, he was set up and *Leo* deposed. But after this *John* had sat several years, in the tenth year of his Popedom, he was found without the

City in bed with another mans Wife; whose Husband coming in the while, so wounded him, that in eight days he died.

After vvhom though not by consent of the Emperour, *Benedictus* the Fifth succeeded, insomuch as *Otho* the Emperour being displeased about *Leo* before, came with his Army against *Rome* for choosing a Pope without his consent. So he laid close siege to the City, came in and deposed *Benedict*, and set up *Leo* the Eighth.

And *Leo* again to gratifie the Emperour, Crowned him Empesour, and intituled him to be called *Augustus*; and the power vvhich *Carolus Magnus* had bestowed on and given to the Clergy of *Rome*, *Leo* bestowed it on the Emperour by a Synodal decree. The Emperour again, say they, bestowed all such donations and lands, which they pretend (though falsely) *Constantine* had given to them.

After *Leo* came *John* the Fourteenth, against whom the Mayor and Aldermen of the City came, and laying hold on him in the Church of *Lateran* clapt him in Prison eleven months. Which the Emperour hearing of, came again with his Army to the City, and after execution done on the Authors and doers of the Fact, committed one *Petrus* the Captain to the Popes Arbitrement, vvhom he caused to be stript naked, his beard to be shaven, and hanged by the hair of the head a vvhole day together; and after to be bound and set on a bare horse back with his face to the tail, and to be scourged vvith Rods through the City and banished. The holy Father you see little following the Precept of Christ and his rule, vvhich said, *Love your Enemies*. This Pope was the first that brought up the christning of Bells.

After

After this Pope followed *Benedictus* the Sixth, who by *Ointhus* a Captain of *Rome* was cast in Prison, where he was strangled, or, as some say, famished to death.

Then came *Donus* the Second, after whom succeeded *Bonifacius* the Seventh, who seeing the Citizens of *Rome* conspiring against him, hid himself, and at last stole all the Treasure of St. *Peter* and fled with it to *Constantinople*, in whose stead *John* the Fifth was substituted. But *Boniface* returning from *Constantinople* by Money and Treasure procured a Garrison of Souldiers to take his part, by whose means Pope *John* was taken and imprisoned, his eyes put out, and he famished to death in Prison. Neither did *Boniface* enjoy his Papacy long, for in a few days after he died suddainly, whose Carcase the Citizens took by the Feet, and drag'd up and down the City, grievously exclaiming against him, this was in the year of our Lord 976

The next Pope was *Benedictus* the Seventh, who was made by the consent of the Emperour, and reigned nineteen years. In the time of this Pope *Hugh Cappet* the French King took *Charles* the right Heir to the Crown, by the Treason of the Bishop of *Laon*, and when he had imprisoned him, he also imprisoned *Arnoldus* Arch-Bishop of *Rheims*, and placed *Gilbertus* a Monk of *Floriack* in his stead. This *Gilbertus* was a Necromancer, and School-master to Dr. *Robert* the Kings Son. But this *Benedictus* call'd a Council at *Rheims*, restored the said *Arnoldus* again and displaced *Gilbertus*, which after by the help of *Otho* was made Arch-Bishop of *Ravenna*, and at length was made Pope, as shall be shew'd.

After *Benedictus* followed *John* the Sixteenth, who died in the eighth month of his Papacy.

After him came *John* the Seventeenth, and after him *Gregory* the fifth in the year of our Lord 995.

This *Gregory* called *Bruno* before, was a *German* born, and therefore maliced of the people of *Rome*, the Clergy of *Rome* with the people convented against *Gregory*, and set up *John* the Eighteenth, which *Gregory* sped therefore to the Emperour and made his complaint to him, who was *Otho* the Third, who hearing and believing him, set forward with his Army, and speedily came into *Italy*, and so to *Rome* and took it, and took *Crescentius* and the Pope which they had made; and when they had put out his eyes, deprived him of life also. *Crescentius* the Consul they set on a vile Horse back, and cut off his Nose and Ears, and led him through the City with his Face to the Horse tail, and having after his members cut off, was hanged upon a Gibbet.

Pope *Gregory* thus set up, reigned four years in his Papacy; some say but two years: in which time he called a Synod or Council in *Rome*, where he to establish the Empire in his own Country, by the consent of *Otho* the Emperour ordained seven Princes of *Germany* to be Princes *Electors* of the Empire, which order remaineth to this day.

What be the Names of those *Electors*, and what is their Office, I find in these Verses expressed.

Maguntiensis, Treverensis, Colonienſis,
Qualibet Imperii sit Cancellarius horum.
Et Palatinus *Dapifer*, Dux *portior ensis*,
Marchio *præpositus Camere*, *pincerna* Bohemus.

Three Bishops, three Princes, *viz.* the *Palatine*, the Duke of *Saxony*, the Marquess of *Brandenburg*,

to whom was added the King of *Bohemia* to give the odd voice, in case the other six were even and could not agree. This constitution began *Anno* 997, and was after established by *Otho* the Emperour in the year of our Lord 1002. And so much for the tumults in the *Romish* Church. Now let us return to the matters of the Kings of *England* again.

King *Egelred* or *Elred*.

King *Edward* murdered as aforesaid, the Crown fell next to *Egelred* the younger Brother and Son to King *Edward* by *Elfrith*. This *Egelred* had a long raign given to him of God, he reigning thirthy eight years, though it was full of troubles and calamities, being a Prince not of the greatest courage to govern the Commonwealth. There are that report his beginning was ungracious, wretched in the middle, and hateful in the end. In so much as when he was christned by *Dunstan*, something fell out that displeased *Dunstan*, in so much that *Dunstan* swore by the Mother of Christ that he would prove untoward and cowardly. It is reported of him that he grieved so to hear of his Brothers death, that his Mother took Wax Candles or Tapers and beat him so with them, that he could never indure the sight of them after.

In the year of our Lord 981, he was by his Mother and Nobles appointed to be Crowned: But *Dunstan* refusing the business, *Oswold* Arch-Bishop of *York* was inforced to Crown him, which was done at *Kingston* on *Thames*; *Dunstan* prophesying, that because he came to the Crown by the death of his Brother and conspiracy of wicked men and English Conspirators, they should not be without bloodshed till there came a

After him came *John* the Seventeenth, and after him *Gregory* the fifth in the year of our Lord 995.

This *Gregory* called *Bruno* before, was a *German* born, and therefore maliced of the people of *Rome*, the Clergy of *Rome* with the people convented against *Gregory*, and set up *John* the Eighteenth, which *Gregory* sped therefore to the Emperour and made his complaint to him, who was *Otho* the Third, who hearing and believing him, set forward with his Army, and speedily came into *Italy*, and so to *Rome* and took it, and took *Crescentius* and the Pope which they had made; and when they had put out his eyes, deprived him of life also. *Crescentius* the Consul they set on a vile Horse back, and cut off his Nose and Ears, and led him through the City with his Face to the Horse tail, and having after his members cut off, was hanged upon a Gibbet.

Pope *Gregory* thus set up, reigned four years in his Papacy; some say but two years: in which time he called a Synod or Council in *Rome*, where he to establish the Empire in his own Country, by the consent of *Otho* the Emperour ordained seven Princes of *Germany* to be Princes *Electors* of the Empire, which order remaineth to this day.

What be the Names of those *Electors*, and what is their Office, I find in these Verses expressed.

Maguntiensis, Treverensis, Colonienſis,
Quilibet Imperii fit Cancellarius horum.
Et Palatinus *Dapifer*, Dux *portior ensis*,
Marchio *præpositus Camere*, *pincerna* Bohemus.

Three Bishops, three Princes, *viz.* the *Palatine*, the Duke of *Saxony*, the Marquess of *Brandenburg*;

to whom was added the King of *Bohemia* to give the odd voice, in case the other six were even and could not agree. This constitution began *Anno* 997, and was after established by *Otho* the Emperour in the year of our Lord 1002. And so much for the tumults in the *Romish* Church. Now let us return to the matters of the Kings of *England* again.

King *Egelred* or *Elred*.

King *Edward* murdered as aforesaid, the Crown fell next to *Egelred* the younger Brother and Son to King *Edward* by *Elfrith*. This *Egelred* had a long raign given to him of God, he reigning thirty eight years, though it was full of troubles and calamities, being a Prince not of the greatest courage to govern the Commonwealth. There are that report his beginning was ungracious, wretched in the middle, and hateful in the end. In so much as when he was christned by *Dunstan*, something fell out that displeased *Dunstan*, in so much that *Dunstan* swore by the Mother of Christ that he would prove untoward and cowardly. It is reported of him that he grieved so to hear of his Brothers death, that his Mother took Wax Candles or Tapers and beat him so with them, that he could never indure the sight of them after.

In the year of our Lord 981, he was by his Mother and Nobles appointed to be Crowned: But *Dunstan* refusing the business, *Oswold* Arch-Bishop of *York* was inforced to Crown him, which was done at *Kingston* on *Thames*; *Dunstan* prophesying, that because he came to the Crown by the death of his Brother and conspiracy of wicked men and English Conspirators, they should not be without bloodshed till there came a

people of an unknown tongue vvhich ſhould bring them all into thraldom, neither ſhould that treſpaſs be long unrevenged. And the Chronicle of *Crowland* further ſaith, that not long after a Cloud was ſeen throughout the land, the one part like blood, the other part like fire, and changed into ſeveral colours in the morning. And preſently after in the third year of his reign, the *Danes* arrived in ſeveral places of the Land, ſpoiled *Southampton*, ſlaying the Inhabitants and leading them away Captive, going ſtill along the Iſle of *Thanet* to *Cheſter*, and ſo paſſing along the Sea-coaſt to *Cornwall*, *Devonſhire* and *Suſſex* went to their Ships again. About the ſame time a great part of *London* was burnt by fire. And the King and Biſhop of *Rocheſter* fell at variance, inſomuch that the King made war againſt him, and beſieged him in his Caſtle and City. And Notvvithſtanding the Biſhop beſought him for St. *Andrew's* ſake to leave off, yet he vvould not, till the Biſhop gave him a hundred pound of Gold vvhich he received, and ſo departed.

The *Danes* ſeeing the diſcord in the land, returned again and did great harm, inſomuch as the King was forced for money to make peace vvith them. For the aſſurance of vvhich *Analiffe* the chief Captain became a Chriſtian and was Baptized, and ſo returned vvithout doing any great harm. About theſe times fell great ſickneſſes and fluxes among men, and murrain and death of many cattel, beſide great robberies and thefts.

About the Ninth or Eleventh of the Kings Reign *Dunſtan* died, after vvhom ſucceeded *Ethelgarus* and *Elfricus*, others ſay *Siricius* and then *Elfricus*, and after them came *Elphegus*. The ſame year 995. *Aldamus* the Biſhop tranſlated the body of *Cuthert* from

Cheſter

Cheſter to *Dunelme*, and ſo began the Biſhops See to be at *Dureſme*.

Not long after the death of *Dunſtan*, the *Danes* entred again into the Land, ſo that the King was conſtrained to appeaſe them vvith money; but that being gone, they aſſailed the Land in divers places, not only in the North, but they beſieged *London*: but being beaten by the *Londoners*, they vvent into *Eſſex*, *Kent* and *Suſſex*, burning and killing all that came in their vvay.

Notwithſtanding all theſe troubles the King gave himſelf to Lechery and pilling and polling his Subjects, that for lack of good rule many periſhed, poſſeſſions were loſt, and men were conſtrained to redeem their Lands with great ſums of money, which they called *Dane gelt*. Which Tributes ſo increaſed, that from ten thouſand pound it came to forty thouſand, by which much ſorrow and vexation was among the people every way; as alſo by Thieves and Robbers. But that which was the chief cauſe of all was the diſcord among the Nobles themſelves; for if any good was agreed on among them, it was rumor'd among the *Danes* one way or other, and ſo it was fruſtrated: among whom was *Edrick* Duke of *Mercia*, and *Alfrek* the Admiral, who betrayed the Kings Ships to the *Danes*. Wherefore the King apprehended the Son of *Alfrek*, and put out his Eyes, and ſo he ſerved the two Sons of *Edrick*. So vile the *Danes* were, that in every houſe they did inhabit, they uſed the Wives at their own pleaſure, and forced the beſt without dread, and by every one of the houſe they were called *Lord Dane*, which is now turned to a word of reproach, calling one another by the name of *Lurdain*.

But after all theſe miſeries in the year of our Lord 1000, in

in the Reign of this King *Egebrd*, through counsel of some about him in the one and twentieth year of his reign, occasion was given by one and taken by another of a new plague to ensue on the *Saxons*, who had driven out the *Brittains* before, which was in joyning in Marriage with the *Normans*, the King joyning in Marriage with *Emma* Daughter of *Richard* Duke of *Normandy*, which was the third Duke of the *Normans* and first of that name: by reason of which the King being a little inhanced in his own mind, and in presumption of it sent secret Messengers and Commissions to the Rulers of every great Town in *England*, that upon St. *Brice* his day at an hour appointed, the *Danes* in every house should be suddainly slain where they were quartered; which was performed, though it turned to more trouble. For as soon as it was heard in *Denmark*, *Swanus* the King came with a great Host and landed in *Cornwall*, and by the Treason of *Hugh* a *Norman*, who by favour of Queen *Emma* was made Earl of *Devonshire*, the said *Swanus* took *Exeter*, and beat down the Walls, and so he went to *Shirburne* and *Wimon*, spoiling and killing the people.

But the King preparing, and *Swanus* hearing of his coming took to his Ships again, and sailed about to *Norfolk* and *Suffolk*, took *Norwich*, spoiling all about the Country. Upon which the King was forced to make his peace with *Swanus* and give him thirty thousand pounds, and so for the present he went to his own Country.

But this peace lasted not long, for one *Edricus* Duke of *Mercia*, a man of subtil wit, glosing and untruſty to the King, when soon after *Turkillus* a *Dane* came and landed much people in *Kent*, laying great Tributes on the people, and so departing, this *Edricus* con-

continually hindred the King from meeting with the *Danes*, or betrayed the Forces of the King, whereby the *Danes* waxed rich in all places, and the *English* poor.

After all this *Swanus* hearing of the increase of his People in *England*, brake his promise and League with the King, and came into *Northumberland* with a great Army, Proclaiming himself every where King of the Land, and caused the Earles and Rulers of every Country to swear fealty to him, passing the River of *Trent* as far as *Gainsburrough*, and so to *Northwatlin-street* subduing and spoiling, causing the People to give him pledges of their fealty to him (which he committed to *Canutus* his Son.) And this Persecution of the *Danes* never ceased in one corner of the Land or other: The King never giving them any notable Battel, or when he was about it he was taken off by *Edricus*. At last *Swanus* came into *Mercia* with a great Host, took *Chester* and *Oxford*, and so went into *Kent* and besieged *Canterbury*, and by the Treason of *Almaricus* whom the Bishop had preferred, took the City and burnt a great part of it, Tything the Monks of St. *Austin*, slaying nine, and sparing the tenth. He slew also of Religious men nine hundred, and of other men and women they slew to the number of eight thousand. And when they had kept *Elphegus* the Bishop seven months a Prisoner, he not agreeing to give them three thousand pounds they brought him to *Greenwich*, and there stoned him to death. The King seeing all this, and fearing the end what it would be, sent *Emma* his Wife and his two Sons, *Alfred* and *Edward*, to *Normandy*; sending with them also the Bishop of *London*. The *Danes* going on still, won a great part of the *West-Saxons*; insomuch that

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the King in the five and thirtieth year of his Reign was chased into the *Isle of wight*, and so to *Normandy*. *Swanus* thus swelling with pride, laid great impositions on the People, and entred on St. *Edwards* Lands which were free from tribute; but he made great spoil on them, despising the Saint, and threatened to destroy the place of his Sepulture; putting the Country in so great fear, that they fell to Fasting and Prayer, and it pleased God presently after that *Swanus* died among his Knights, crying and yelling among them; some saying that he was stricken with the Sword of St. *Edward*, and so he died.

For the fear of which *Canutus* the Son of *Swanus* did grant the People great liberty and many of their former liberties he restored. He also Ditched the Land of St. *Edmund* with a great Ditch, freeing it from all toll and tribute, and built a Church over the Ditch, and gave great possessions to the Church, and with the said Ditch did encompass the Tomb of the Martyr, which was after used as a place for Crowning the Kings, the Kings sending their Crowns to the Shrine of St. *Edmund*, and fetching them again with great price. But *Egelred* hearing of the death of *Swanus*, returned to *England*, *Canutus* being unprovided fled to *Sandwich*, who cutting off the eares and Noses of the pledges that his Father left him, he sailed into *Denmark*, but the next year returned with a great many, which *Edmund Iron side* prepared to meet, and to joyn with *Edrick* Duke of *Mercia*. But the Duke feigning himself sick, and as was thought, had yielded his Faith before to *Canutus*, and so deceived *Edmund*. *Canutus* entred *West-Saxon*, spoiling and ruining all or most of the Country of *west-Saxon*, and took pledges of fidelity of the Country. In the mean while King

Egelred

Egelred lay ſick at *London*, and of his ſickneſs died, and was buried in the North ſide of *Pauls*, after he had reigned ſix and thirty yeats, leaving *Edmund Ironſide* his eldeſt Son, and *Edward* and *Alfrid* in *Normandy*, as is before rehearſed. This King though he was impugned with many troubles, yet made good Laws: among the reſt he provided againſt unjuſt Judges, depriving one *Leonatus* of all his poſſeſſions for giving falſe Judgment (though he loved him above all others.)

Edmund Ironſide a Saxon, Canutus a Dane, both reigning together in England.

After the death of *Egelred*, variance fell among the *Engliſh-men*, about the Election of their King. The Citizens of *London* and many other of the Lords took part with *Edmund*, and made him King, being wiſe and valiant in Warlike Affaires, and therefore was by them ſurnamed *Ironſide*, being a luſty man, and could endure cold and hardſhip. But the more part, eſpecially the Biſhops and Clergy, took part with and favoured *Canutus* the Son of *Swanus*, having given oath to his Father to that purpoſe; by reaſon whereof were fought many ſore and great Battels, firſt in *Dorſet-ſhire*, where *Canutus* was forced to flee the Field, and after in *Woſter-ſhire* where for want of day-light both Armies withdrew, none knowing which had the better till the morrow, and on the morrow *Canutus* was conſtrained to flee the Field. After the Armies met in the Country of *Mercia* where by treachery Duke *Edmund* had the worſe. But upon a time when both Hoſts met, and the Battel was ready to joyn, and a certain truce taken before Battel, it is ſaid a Knight

of

of *Edmund*'s party ſtood upon a high place and ſaid theſe words.

Daily we die, and yet none have the victory; and when the Knights be dead on either party, the Dukes compell by need ſhall accord, or elſe they muſt fight alone; and the Kingdom is not ſufficient for two men which formerly was able to maintain ſeven. But if the covetouſneſs of theſe two be ſuch, as neither can endure to take part with, and live by the other; then let them fight alone that will be Lords alone: for if all men fight, ſtill all men ſhall be ſlain, and none left to be under their Lordſhip, nor able to defend the King that ſhall be againſt ſtrange Enemies and Nations.

Theſe words were ſo well ſpoken and taken of both Hoſts, that the two Kings were content to try the Quarrel betwixt them two only.

Time and place being appointed in ſight of both Hoſts, they did aſſay one another with ſharp ſtrokes and Sword; and it is ſaid, by *Canutus* his own motion they very haſtily agreed and kiſſed each other, to the joy of both Hoſts, and ſo loved as Brethren ever after, dividing the Kingdom betwixt them.

But ſhortly after a Son of wicked *Edricus* inſtigated by his Father (as is thought) eſpying King *Edmund* when he was at the draught, with a Spear or long Knife run *Edmund* up into the body and fundament, whereof he died preſently, after he had reigned two years, who left behind him two Sons, whom wicked *Edric* took from their Mother, ſhe not knowing of her Husbands death, and went and carryed them to *Canutus*, ſaluting him in theſe words, *Ave Rex Solus*. So that *Canutus* after *Edmunds* death was King of the whole Realm. And after by the advice of Counſel he ſent the two Sons of *Edmund Ironſide* to his Brother

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the King of *Sweetheland* to be slain; but he abhorring the act sent them unto *Solomon* the King of *Hungaria*, where *Edward* being married to the Kings Daughter died; the other was married to *Agatha* Daughter of his Brother *Henry* the Fourth Emperour.

When *Canutus* was established in the Kingdom, he called a Parliament at *London*, where among many other things it was propounded by the King to the Parliament, whether there was any provision made for *Edmund Ironsides* Sons, whether in the composition the Children were provided for? The Lords many of them to flatter the King, answered, No; *But that they would defend him against the Children of* Ironside *with their blood, and all the power they had*; contrary to their Oath to the King and Natural Country, thinking to gain favour from *Canutus*, but it proved otherwise; for many yea most part of them that *Canutus* perceived had sworn to *Edmund*, he ever after disdained as being false to their own natural Prince and Country; insomuch as a great part of them he exiled, others he beheaded, and some by the punishment of God died suddainly.

And so it fell out to *Edrick* the Traytor; for on a time *Edrick* being accused to the King as he was in his Palace, *Edrick* made a large Oration, ripping up what benefits he had done for the King, and among the rest what he had done in betraying *Egelred*, and slaying King *Edmunds* Son, and all this was for the Kings sake he said. *Canutus* hearing of him, told him, Thou hast said well, and by it hast judged thy self, and immediately the King commanded him to be bound hand and foot and to be thrown into the *Thames*, and so was justly served for betraying his natural Prince.

Others say he was beheaded, and his head set upon the

the Bridg, and his body cast into a Dunghill. However such end may they all have that through dissimulation destroy and betray their King and Country.

This *Canutus* called home *Edward* the Brother of *Edmund* called *Rex Rusticorum*, King of Clowns, and was after reconciled to the Kings favour, but was after slain by the Kings Servants.

But in the mean while *Swanus* King of *Denmark*, which was *Canutus* his Brother, died; so that the land fell to *Canutus*, who presently sailed thither and took possession of the Kingdom; and after he had set all things in order, he returned into *England* and came to *London*, and married *Emma* Daughter of *Egelred*, and by her had a Son called *Hardeknight* or *Hardeknotus*; and so called a Parliament at *Oxford*, where it was agreed that the *English* men and *Danes* should hold the Laws made by King *Edgar*, because they were thought to be best above all others.

Thus the *Danes* being in *England* began to be Christian men, and to receive the Faith of Christ, at which time *Canutus* went to *Rome*, and returned again, governing the land twenty years, leaving behind him two Sons *Harold* and *Hardeknotus*, which latter was made King of *Denmark* in his Fathers time.

Harold, called *Harefoot* for his deliverance and swiftness, Son to *Canutus* by *Elgiua* his Wife, in the year 1039 began his Reign, of whom mention is little made in Story; for he reigned but four years, only he banished his Step-mother *Emma*, and took her jewels and other goods from her.

Hardeknotus being King of *Denmark* and second Son to *Canutus* by his last Wife *Emma*, was next King of *England*.

In

In the time of these *Danish* Kings there was one Earl *Godwin*, a man of a subtil wit, very fierce and cruel, as he declared by the two Sons of *Egelred* coming into *England* to visit their Mother *Emma*, bringing a Company of *Normans* with them, *Godwin* having a Daughter that he meant to Marry to *Edward*, and so set him up to be King, he perswaded *Hardanotus* the King, and also the Lords, not to suffer the *Normans* to come in, but to punish them for an example. Insomuch as he got commission from the King to that purpose.

And so meeting the *Normans* at a place called *Guild Down*, there he murdered the most of them innocently. And as *Swanus* the King of *Denmark* had tythed the Monks of *Canterbury*, so *Godwin* slew nine of the *Normans* and saved the tenth. He slew also among others *Alfredus*, with twelve Knights that came along with him, which *Alfredus* was right Heir to the Crown. The other Brother fearing *Godwins* Treason, was conveyed again to his Mother and sent to *Normandy*. But whether these things were done by the Kings consent, is not certainly known; however this is true, God did shortly revenge the quarrel of these *Normans* in Conquering the whole Land by *William* the Conqueror a *Norman*, and the *Normans* that came in by him.

For just it was, that as the *Normans* coming in with an *English* natural Prince were murthered of *Englishmen*; so the *English* should be slain by the *Normans* coming in with a Foreign King, being none of their natural Country.

Then it follows in the story, that this King after he had reigned two years, and being merry at Dinner at *Lambeth*, he was stricken dumb and fell to the ground,

and in eight days he died without iſſue, who was the laſt of the *Daniſh* Kings of any that reigned of their blood. And ſo here was an end of the two Sons of *Canutus*, *Harold* and *Hardecanutus*.

This foreſaid *Godwin* by *Canutus* Daughter had a Son who was drowned. But of his ſecond Wife he had ſix Sons, *Swanus*, *Harold*, *Toſtius*, *Willnotus*, *Sirth* or *Surth*, and *Leofricus*: and one Daughter called *Goditha*, which was after Married to *Edward* the Confeſſor. Beſide the Sons *Canutus* had a Daughter named *Guinilda*, who was Married to *Henericus* the Emperor, who being accuſed of Ipoule breach, and having no Champion or Knight that would fight for her (as the manner of the Country is) a little Boy or Dwarfe that ſhe brought out of *England* undertook the Quarrel, and fought with a great Monſtrous *German*, and being low, crept under him and cut his Legs in ſuch manner as he brought him to the ground, and ſtruck off his head, and ſaved the life of the Queen, if it be true as *Fabianus* reports.

A while after the King did return from *Rome*, where he had beſtowed great gifts, and built a place for relief of Pilgrims, as alſo did eſtabliſh the tribute called *Dane-gilt* or *Rome-ſhot* ſo called. Being a walking, as ſome ſay, at the part of *Southampton*, ſome of his Nobles coming to him, called him *King of Kings* and *moſt mighty*.

But (which is worth obſerving) the King, whether of pride or to reprove their flattery, commanded his Chair to be ſet by the Sea ſide at what time the Sea began to flow; ſome ſay he only ſat with his Garment folded under him: and there charged the Flood ariſing, that it ſhould not come near or touch him nor his Cloaths: But the water keeping its courſe, came

nearer

nearer and nearer to him, coming to his Feet, and ſo encreaſed higher and higher, that it wet him well-favoredly.

Whereat the King abaſhed, or partly for fear, he ſtarted up, and turning to the Lords he ſpake after this manner:

You call me King of Kings and moſt Mighty, yet I cannot command a little water to ſtay at my word, but it is ready to drown me. Wherefore all earthly Kings may know that all their power is ſhort and but vain, in compariſon of the King of Kings that made heaven and earth, the Sea and all in them: he only is to be glorified who is the Father of our Lord Jeſus Chriſt.

And ſome report that he would never wear his Crown again, but went to *Wincheſter* or *Canterbury*, where he acknowledged a greater power than himſelf, and ſo reſigned his Crown to him for ever.

It is to be noted that this King did in the beginning of his reign allow of King *Edgars* Laws; yet he made many good Laws of his own both Temporal and Eccleſiaſtical: whereby it appears that the Pope had not all the power in his own hands, but that Kings had power as well in ſpiritual as temporal things which appertained to them. As for example, theſe Laws he made as follow.

Inprimis, *That it is meet in Funerals that money ſhould be given for opening the earth.*

That if there be any buried in another Pariſh, the money ſhould be given to that Pariſh whereto the Party belonged that died.

That Sunday *ſhould be kept holy, forbidding all Markets or Fairs to be kept on that day, or that people ſhould on that day follow any ſecular buſineſs.*

That if a Minister kill'd a man, he should be deprived of order and dignity.

That a woman that committed Adultery, or other crime, her Husband being alive, she should have her Nose and Ears slit or cut off.

That every Widow that married in twelve months after her Husbands death, should lose her joynture &c.

And here an end of the *Danish* Kings. Now to the *English* Kings, whole right line comes in here by *Edward* the Confessor.

King *Edward*, call'd the Confessor.

After by the merciful providence of God the *English* were set free from these *Danish* Kings, and the captivity and misery sustained for the space of twenty eight years together, and from their first coming in since *Brightricus* entring, the term of two hundred fifty five years, the Crown fell at last to *Edward* the younger Son of *Egelred* and *Emma* his Wife, being a mere *English* man, who had been long banished the Kingdom, a man of a soft disposition, gentle and meek, so given to peace that he would say he had rather be without the Kingdom than come in by war and blood.

This *Edward* being sent for by the Nobles and Lords into *Normandy*, yet mistrusting the mutability of the *English* was loth to venter; yet having sufficient pledges for him in *Normandy*, came over, accompanied with a few *Normans*, and was Crowned at *Winchester* by *Edsius* Arch-Bishop of *Canterbury* in the year of our Lord 1043.

Not long after, *Edward* married *Goditha* or *Editha* Daughter of Earl *Godwin*, whom he so treated that he neither

neither put her from his bed, nor lay carnally with her; whether it was for hatred of her kindred, or of chaſtity, it is uncertain; but moſt Writers think it was his continency, being never accuſed of offence in that kind, and therefore he is called by ſome *Holy Edward*.

But taking the government on him he ruled the Realm with much modeſty, piety, gentleneſs and liberality to the poor, as alſo with wiſdom and juſtice, the ſpace of four and twenty years, lacking two months, and gave a vertuous example to all his Subjects under him. He ſubdued the *Scots* and *Welch* men that lay about the borders, having no foreign Enemy or Stranger that did aſſault him.

About this time *Emma* the Kings Mother was accuſed of incontinency with *Alwin* Biſhop of *Winchester*; upon which the King by the counſel of *Godwin* took from her her Treaſure and Jewels, and cauſed her to be kept cloſe in the Abbey of *Warwell*; at laſt the buſineſs was committed to examination of the Clergy, and ſhe put her ſelf upon tryal; ſome of the Biſhops laboured to compoſe the buſineſs betwixt them both; but *Robert* the Arch-Biſhop of *Canterbury* being diſcontented, ſtood up and told his Brethren, ſaying, why would they defend a Woman (rather a Beaſt than a Woman) that had defam'd her Son and was naught with the Biſhop? ſaying alſo, If the Woman will purge the Prieſt, who muſt then purge the Woman that had been conſenting to her Son *Alfred's* death, and poured poyſon to her Son *Edward*? But in concluſion he gave ſentence if ſhe would (guilty or guiltleſs) go barefooted for her ſelf four Steps, and for the Biſhop five, upon nine Plow-ſhares fire hot, if ſhe eſcaped harmleſs ſhe

ſhould eſcape guiltleſs; to which ſhe agreed. The day and place being appointed and come, the King and Nobles being preſent ſhe was led blindfold to the place betwixt two men where the Irons lay burning hot, and paſt the nine Plow-ſhares unhurt; at laſt ſaid ſhe, Lord when ſhall I come to the place of my Purgation? But ſhe being unblinded, and ſeeing ſhe had no hurt, kneeled down and gave God thanks, inſomuch as the King repented (as the Story ſaith,) and received her into favour, giving back all her Jewels and Treaſure. But the Biſhop fled into *Normandy*.

About this time fell a great Snow which laſted from *January* to *March*, after which enſued a great murrain of Cattel and Beaſts, as alſo much Corn ſpoiled, which was by lightning blaſted.

Soon after there fell great variance betwixt the King and Earl *Godwin*, inſomuch that the King repudiated his Wife; and the Earl with his five Sons was outlawed, though after they were called in and received into favour, the Earl giving two of his Sons as pledges of his fidelity to the King.

During the outlaw of *Godwin*, *William* Baſtard Son of the Duke of *Normandy*, came into *England* with a great train, to ſee King *Edward*, whom the King royally entertained, giving great gifts and preſents to each other; and ſome ſay promiſed the Duke that in caſe he died without iſſue he ſhould ſucceed him in the Kingdom.

In this Kings time lived *Marianus Scotus*, the Story Writer.

Concerning the end of this Earl *Godwin*, the murder of *Alfred* and the *Normans*, though Stories differ, yet moſt agree in this, that as the King was at Dinner

and *Godwin* with him, the Earl was accused to the King of some evil, insomuch as *Godwin* seeing the King displeased, excused himself as well as he could; but at last took a morsel of bread which he intended to swallow, and wisht it might be his death if he was guilty: but as soon as he had put it in his mouth, he was therewith choaked, and died. Which the King seeing, commanded he should be drawn from the Table, and so he was, being conveyed by his Son *Harold* to *Winchester*, and was there buried.

About the Thirteenth of this Kings Reign, the King sent to the Emperour that he would please to send to the King of *Hungaria*, praying him that his Cousen *Edward* son of *Edmund Ironside* might come into *England*, for so much as he intended to make him King after him; which was granted, he coming in the year of our Lord 1056, with his Wife and three Children whose names were *Edgar Adelinge*, *Margaret* and *Christiana*.

But the year after *Edward* died in *London* and was buried at *Westminster*, after whose decease the King was minded to make *Edgar Adelinge* his Heir; but mistrusting the *English* men, and fearing the malice of *Harold*, he sent to *William* Duke of *Normandy*, assigning him to be his lawful Heir, and to succeed him in the Crown.

After the death of *Godwin*, *Harold* waxed strong in the Kings favour, insomuch as he ruled all. The King sent him and *Tostius* his Brother against the *Welchmen*: But envy growing betwixt the Brethren, *Tostius* seeing his Brother so highly in the Kings favour, he at *Hereford* slew all his Brothers men, cutting them in quarters and salting them up in Barrels of Wine and Vinegar, and so prepared to go against his Brother

Harold. So wicked were these Children and Brothers, that if they saw any Mansion or Manner of any mans that liked them, they would slay the Owners and take possession of it to themselves.

At length *Harold* intended to sail over into *Normandy*, but was by wind and weather crost and driven into *Ponteith*, and there taken Prisoner and sent to Duke *William*, to whom he was made to sweat that in time he should marry his Daughter, and after *Edward*'s death should keep the Land to his behalf, which was thought to be the Kings mind.

After this promise made to *William* he returned to *England* with his Cousen *Hacus*, the Son of his Brother *Swanus* being delivered to him, and after his return he shewed the King what he had done in the aforesaid matters, with which the King seemed to be well content. And so it appears he was willing, and had given his own promise to *William* formerly.

Among all that were trusty to King *Edward* none like *Leofricus* the King of *Mercia* and *Chester*, who purchased great liberties for the Town of *Coventry*, and made it free of all manner of things, but only Horse, which freedom was obtained by his Wife *Godina* by riding, as fame goeth, after a strange manner through the Town.

This *Leofricus* and his Wife builded an Abbey in *Coventry* and endowed it with Lands and great riches.

Edmund the Outlaw, whom *Edward* purposed should be King, died and left *Edgar Adeling* and *Margaret*, which *Margaret* was married to the King of the *Scots*, and was the Mother of *Matild* or *Maud* Queen of *England*, and of *David* King of *Scots*.

This

This godly and vertuous King *Edward*, after he had reigned three and twenty years and seven months, died, and vvas buried at *Westminster*, which he had begun to build and repair, and was farther enlarged by *Henry* the Third, and Son of King *John*.

It is reported, that in his sickness he dreamed that for the sins of the Priests of the Land, being not Servants of God but of the Devil, that God vvould deliver the Land to Strangers, as it came to pass, but I let the Dream pass vvith it.

This *Edward* made many good Laws, but one universal Lavv he setled through all *England*, insomuch as fevv or none did rebel a long time after.

And *Matthew Paris* reports that *William* the Conquerour vvhen he came in, swore to maintain the Lavvs of *Edward*; but vvhen he vvas established in the Kingdom, he left them, and put in more obscure and harsh Laws for the *English*, and forswore himself.

And moreover in the Antient Records of the City of *London* at the *Guild-Hall*, the office of a King is described, with other things appertaining to the Kingly Office; vvhich though it be in *Latine* is not unmeet to be Englished, which are to this purpose:

That in the first place the King should defend the Holy Church, and pluck out evil doers, and encourage those that did vigilantly study the good of the People.

Three Servants the King should keep under him as Vassals, viz. Fleshly lusts, Avarice, *and* greedy Desire; *which if he did, he should rule well, and preserve himself and Kingdom.*

As also, that Kings should do nothing rashly, but with premeditation.

And there follows also the duty of the Subjects, where-

wherein are many convenient and neceſſary things; all of which *William* took ſome and left others, placing his own Laws to ſerve his own purpoſe, and which to this day are to be ſeen in the *Norman* Language remaining.

King *Harold*.

Harold ſecond Son of Earl *Godwin*, and laſt King of the *Saxons*, (though divers of the Nobles ſtood for *Edgar Adeling*) notwithſtanding his oath to Duke *William*, and contemning the young age of *Edgar Adeling*, Heir of *Edmund Ironſide*, took upon him to be King in the year of our Lord, 1066. But when *Harold Harfager*, King of *Denmark*, and Son of *Canutus*, heard of the death of King *Edward*, he came into *England* with 300 ſail of Ships, who joyning with *Toſtius*, Brother to *Harold*, King of *England*, the Lords of the Countrey aroſe in the North, and gave them Battle; yet the *Danes* had the Victory. And therefore *Harold*, King of *England*, gave them another ſtrong Battle, and had the Victory, where *Harold* with his own hand ſlew *Harold Harfager* the *Dane*. After which *Harold* grew proud and would not divide the prey that he had got among his Knights, which was ſore to their diſcontent, and by it he loſt the favour of his People.

At which time *William* Duke of *Normandy* ſent a Meſſage to *Harold*, claiming the Kingdom by his own promiſe, that he would keep it for him after *Edwards* death. But *Harold* ſent him word, it was a nice thing, and his Daughter being dead, he thought himſelf diſcharged of that promiſe, and therefore would not part with his Kingdom on ſuch Terms, being

being then compelled by need to promiſe that of which he thought himſelf now diſcharged.

Duke *william* receiving this anſwer, conſulted with his Knights what to do, and likewiſe ſent to Pope *Alexander* to make known his Title; which the Pope approving, encouraged him and confirmed him in it, and ſent him a Conſecrated Banner to bear about him in the Ship wherein himſelf ſhould Sail.

Duke *william* being provided of all things ſet to Sea, taking Shipping at the Haven of *Saint Valery*, where he tarried a long time for Wind; inſomuch as his Souldiers murmured, and ſaid, it was a woadneſs to go and take another mans Kingdom, and that God was againſt them in it.

At laſt the wind came about, and taking Shipping with his Navy, he came and Landed at *Haſting* in *Suſſex*. There are ſome that give three reaſons of *williams* coming into this Land to ſubdue it; one was becauſe it was given him by King *Edward* his Nephew; another was for the revenge of the cruel death of *Alfred* his Brother, and the ſlaughter of the *Normans*, which he aſcribed to *Harold*; and a third reaſon was to revenge the wrong done to the Arch-Biſhop *Robert*, which was exiled by means of *Harold* in the time of King *Edward*. But while *Harold* was in the North, Duke *william* made all ſpeed he could to come to *London* before him. But the *Londoners* withſtanding him, would not ſuffer him to paſs till he had put in good ſurety that he would do them no hurt; which promiſe he kept, and ſo paſſed the Bridge and went into *Suſſex*, from whence he ſent to *Harold*, propounding three things, which of them he would chooſe: Firſt, that *Harold* ſhould render the Land to him, and take it again under tribute; or Secondly, to ſtand to the

Popes

Popes arbitrement betvvixt them: or Thirdly, to defend his Quarrel in his ovvn perſon by dint of Svvord vvithout any other blood ſhedding. But *Harold* refuſed all theſe offers, ſaying, it ſhould be tried by dint of Svvords, and not of one Svvord.

And ſo *Harold* gathering his Army together joyned Battel vvith the *Normans* in the place vvhich vvas after called *Battel*, vvhere an Abbey vvas built, and the Tovvn called *Battel*.

In the beginning the *Engliſh* kept their Array ſo vvell as they were likely to vanquiſh the *Normans*. Wherefore Duke *William* cauſed his men to give back as though they fled away; ſo that the *Engliſh* followed faſt and brake their Array, which the *Normans* perceiving, they gave a freſh and ſharp charge upon them and got the Victory of the *Engliſh*, through the juſt hand of Providence; whereas *Harold*, which before had murdered *Alfred* the true Heir of the Crown, which came with a Company of *Normans*, was now wounded by the *Normans* with an Arrow in the left eye, of which he incontinently died. Though ſome ſay he fled to *Cheſter* living a Monaſtical life and there died, which is not like to be true, but was ſlain in that Battel, after he had reigned nine months, and was buried at *Waltham*, being the laſt that reigned of the blood of the *Saxons*, the which continued, reckoning from *Hengiſt* his reign in *Kent*, by the ſpace of five hundred ninety one years: and if it be reckoned from the reign of the *weſt-Saxons*, then it indured the ſpace of five hundred ſixty five years.

This Duke *William* and *Edward* were Couſens by the Fathers ſide; for *Richard* the Third Duke of *Normandy* after *Rollo*, was Father to Duke *Richard* the Second of that name, and Brother unto *Emma*

Mother

Mother of King *Edward*; which *Richard* the Second was Father to Duke *Robert*, this Duke *William* the Conquerours Father.

Albeit in this matter many gather the cauſe of theſe troubles, and may be better than I; yet if I may ſpeak as I think, the conſanguinity betwixt the Kings was not ſo much, as the juſt judgment of God that did ſuffer the *Normans* to prevail for the cruel murder of the *Normans* by *Harold* and the *Engliſh*, which was now juſtly recompenſed.

Now to leave theſe matters and add ſomething of the order of the Biſhops of *Canterbury*, beginning where we left, which was *Alphegus*, who as is declared was ſtoned at *Greenwich* by the *Normans*, after whom ſucceeded *Livingus*, after him *Egelnothus*, then *Robertus* a *Norman*, a great doer, and then came *Siwardus*, who invaded the See, Story ſaith, by *Simony*, being Arch-Biſhop of *Canterbury* and Biſhop of *Winchester*, and Abbat in another place, wherein he continued a great ſpace, gathering goods and great riches, till at length Duke *William* clapt him up in Priſon, and placed *Lanfrancus* a *Lombard* in his room, as ſhall be declared.

Now although the Church of God did not continue in perfection as it was firſt inſtituted by the Apoſtles, but in proceſs of time grew worſe and worſe, declining to ſuperſtition, and many inconveniencies began, partly by the coming in of *Mahomet*, and partly by the increaſe of riches and wealth, and want of diligence in them that had the care of the Church, who were or ſhould have been guides of it; yet the infection and corruption did not ſo abound in that exceſſive manner and meaſure, as it did in the latter times about a thouſand years after Chriſt.

About

About vvhich time and year came *Sylveſter* the Second of that name, vvho ſucceeded after *Gregory* the Firſt, and occupied the See of *Rome* about the thouſandth year after Chriſt, vvanting one or two.

This *Sylveſter* vvas a Sorcerer, and through conjuration and compact with the Devil became Pope, which *Stella* and *Bruno*, *Platina* and others affirm in expreſs words: That *Sylveſter* a *French* man called *Gilbertus* yet ſat in the Papacy four years one month and eighth days, coming from his Monaſtery to *Hiſpalis* a City in *Spain*, plying his Book ſo well and profitably that he vvas made *Doctor*, having among his Auditors *Otho* the Emperours Son and *Robert* the *French* King.

So that he was made Biſhop of *Rheims*, and after of *Ravenna*, and by compact with the Devil was at laſt made Pope of *Rome*; vvho asked the Devil hovv long he ſhould enjoy the Popedom? the Devil anſvvering him, Till he ſhould ſay Maſs in *Jeruſalem*.

At length about four years after he was to ſay Maſs as he did in *Lent* in the Temple of the Holy Croſs, being call'd *Jeruſalem*, ſo that then he knevv he ſhould not live long; vvhereupon, as the Story ſaith, he was ſtruck vvith repentance, and confeſſed his fault openly before the People, deſiring his body ſhould be lay'd in a Cart and be buried vvhere the Horſes of their own accord ſhould draw or carry it, vvhich as they ſay by the providence of God, and to ſhew there is remiſſion to be hoped for of penitent Sinners, carried the body to the Church of *Lateran*, and there it was buried. Which may be an admonition to all Sorcerers and Inchanters to beware hovv they be deceived by the operation of *Satban*, vvho in the end deceiveth them.

After

After *Sylvester* succeeded *John* the Nineteenth, by vvhom was first brought up the Feast of *All Souls* in the year 1004, through instigation of *Odilo* Abbot of *Cluniack*. This Monk thought *Purgatory* to be in the Isle of *Cecil* in Mount *Aetna*, and reported he heard the Devils roaring and yelling vvhen they heard the Masses and Funeral *Dirges*.

Not long after came *John* the Twentieth and *Sergius*, after vvhom succeeded *Benedictus* the Eighth, then *John* the one and twentieth, vvho was promoted by *Gratianus* and *Brazatus* vvho were Sorcerers, and he brought in the Feast of *John Baptist* and St. *Laurence*.

After him came *Benedictus* the Ninth, a Necromancer and Magician, vvho lived in woods and solitary places, using his Enchantments, resisting *Henricus* the Third Son to *Conradus*, putting him from the Empire, and placed *Petrus* King of *Hungary* in his room, vvith this Verse,

Petra dedit Romam Petro, tibi Papa Coronam,

Which vvas false, for Christ never took authority of Magistrates upon him, neither did he give it to *Peter*, nor had the Pope power to give or dispose of Kingdoms.

But after he fearing that *Henericus* might recover his Empire if he prevailed in Battel, he sold his Papacy to *Gratianus* called *Gregory* the Sixth for fifteen hundred pound.

At vvhich time there vvere three Popes reigning together in *Rome*, viz. *Benedictus* the Ninth, *Sylvester* the Third, and *Gregory* the Sixth. For the vvhich cause *Henricus*, firnamed *Niger*, the Emperour, coming to *Rome* displaced these three Monsters at once, and placed in their room *Clement* the Second,

cond; and cauſed it to be enacted that no Pope ſhould be choſen hereafter but by conſent and confirmation of the Emperour: The *Romans* making Oath to the Emperour, never to intermeddle in the Election of the Popes. Howbeit the Emperour departing, they broke their Oath, and poyſoned the Pope.

So that in thirteen years there were nine Popes poyſoned, and moſt of them by *Brazatus*, as ſome think. However *Clement* the Second, *Damaſus* the Second, *Leo* the Ninth, *Victor* the Second, *Stephen* the Ninth, and *Nicholas* the Second, were all poyſoned.

This *Clement* the Second being poyſoned, *Damaſus* the Second came, who neither by the People nor by the Emperour was elected, but by force and invaſion; who in three and twenty days was poyſoned, 1049. Whereof grew great contention in *Rome*, inſomuch as the *Romans* by the counſel of the Cardinals ſent to the Emperour to deſire him to give them a Pope; and ſo he did, being one *Bruno* an *Almain* and Biſhop of *Collen*, afterward called *Leo* the Ninth, who after he was elected and in his *Pontificalibus* coming towards *Rome*, there met him the Abbat of *Cluniack*, and *Hildebrand* a Monk, and rated at him becauſe he would be choſen by the Emperour, and not by the Biſhops and Clergy or Cardinals of *Rome*.

And ſo being apt enough to take evil counſel, he put off his Robes and put on another habit, and ſo came to *Rome*, acknowledging his fault to the People and Clergy, and ſo was admitted Pope, called *Leo* the Ninth; and then he made *Hildebrand* a Cardinal and admitted him to high room.

Under this Pope were called two Councils, the one

one was kept at *Verſeilles*, where the doctrine of *Berengarius* againſt the real preſence in the Sacrament was condemned, though *Berengarius* recanted not; yet nevertheleſs, it was after by *Nicholas* the Second confirmed again.

The other Council was held at *Moguntia*, where was acted and decreed, *That the Prieſts ſhould utterly be excluded from Marriage, and that no Lay-man ſhould give any Benefice or Biſhoprick, or other ſpiritual promotion to any Perſon.*

In the time of this *Leo* it happened he was vvith the Emperour at *VVormes* on *Chriſtmas* day, and did excommunicate the Sub deacon, becauſe he read not the Epiſtle in the *Romans* true. The Arch-Biſhop being moved at it, vvent from the Altar, being at Maſs, and vvould not ſay ſervice till his Deacon was reſtored, vvhich preſently the Pope ſent and reſtored, and ſo the ſervice vvent on.

After this *Leo*, vvhom *Brazatus* poyſoned in the firſt year of his Popedom, one *Theophilact* ſtrove to be Pope, vvhich *Hildebrand* ſeeing went to the Emperour, being ſent for fear of the Emperours diſpleaſure, vvho aſſigned them another called *Victor*, a *German*, and he depoſed many of the Clergy, for Symony and Fornication; for Symony, becauſe they took their Livings of ſecular men; and for Fornication, becauſe they were married. But this Pope in the ſecond year of his Papacy vvas poyſoned by *Brazatus* and *Hildebrand*.

Here began the Church of *Rome* to wring out of the Emperour hands the election of Popes. The Clergy electing *Stephen* the Ninth for Pope, contrary to their Oath made to the Emperour.

And at this time was the Church of *Millan* brought

to obedience of the *Romish* See by *Stephen*; and he was not ashamed to accuse the Emperour of Heresie in minishing the *Roman* Sees authority. So that then it was Heresie not to maintain the ambition of the *Romish* Prelates, and they called it Symony to receive any Spiritual benefice or promotion from a Secular mans hand. And this Pope sent *Hildebrand* to several places to reform this business, who did help on the matter very earnestly. But *Stephen* drinking of *Brazatus* Cup fell sick, which *Hildebrand* hearing posted home apace, and being come to *Rome*, assembled all the Companys of the Clergy, and swore them not to Elect any Pope without the Common consent of them all. So then *Hildebrand* posted to *Florence* to fetch that Bishop (they swearing to Elect none in the mean while.) But when he was gone, the People were so impatient, that they would not stay so long; but seeing *Stephen* dead, Elected *Benedictus* the tenth; by which *Hildebrand* was not a little offended, and caused the Clergy to come to a new Election; but they not daring to attempt it went to *Sene*, and there Elected one *Gerhardus* for Bishop of *Rome*. So that there were two Popes together at *Rome*. But *Gerhardus* called *Nicholas* the second by the help of the Clergy of *Italy* and Duke *Godfrid*, caused the other Pope to be deposed. And *Benedictus* hearing the business that *Hildebrand* was against him, he unpoped himself, and went to *Viterbie*, where he lived more quietly, than he should have done at *Rome*.

It were too long to declare the confederation of this Pope with *Robertus Guiscardus*, whom this Pope against all rule and Law made Duke of *Apulia*, *Calabria*, *Cicilia*, and Captain General of all the Forces of St. *Peters* Lands, that so he might the better support him,

him, and so he did, who by violence and force subdued all that did rebel against him, and brought them in subjection to him.

But how this stood with Christs or *Peters* Doctrine, to subdue and take whole Kingdoms from the right owners, to maintain the Popes pride and ambition, let the Reader judge. But at last this Pope as the rest had done before him tasted of *Brazatus* Cup, and so turned up his heels.

In this Popes time the fond devise of Transubstantiation was devised at a Council.

Now at the beginning of this Pope, *Henricus* the Fourth was made Emperour after the decease of *Henry* the third being but a Child, and reigned fifty years, yet not without great molestation and trouble; and all through the wickedness and ungratious dealing of *Hildebrand*, as in time shall be declared, the Lord willing.

And here all Princes may take notice by the way, that if they fear the Popes curse they shall be made Slaves; if they do not, they may do what they list: being like *Domitianus*'s thunder; if you give ear to the report or crack of it, it is terrible; but look into the cause thereof, it is a mere ridiculous thing.

In the Reign of this Pope, in the year of our Lord 1060. *Aldredus* Bishop of *Worster*, and after Kinsman to the Arch Bishop of *York*, coming to *Rome* with *Tostius* the Earl of *Northumberland* to the Pope for his Pall, could not have it, but was, I know not for what, deprived of all his dignities, and going home was robbed and spoiled of all his Goods that he brought to *Rome*, whereupon he returned and made his complaint to *Tostius*, who being a man of great courage and boldness, stoutly told the Pope to

his Face, that if he would not reſtore his Goods, his curſe was not feared in Foraign Lands, which his own Vagabonds and baſe people diſpiſed at home. And therefore he required the Pope to reſtore his Goods, or elſe he charged him that they were gone by his ſubtilty and means, And that the King of *England* ſhould underſtand it and deprive him of receiving any more tribute in *England*; at the end the Pope was perſwaded by the argument of his Purſe, to ſend *Aldredus* home with his Pall according to his requeſt

After this the *Lombards* elected a Biſhop of their own to be Pope, and ſent to the Emperour for his conſent and ſupportation; his name was *Cadolus* the Biſhop of *Parmex*, to which requeſt the Emperour conſented and gave his voice, which *Hildebrand* hearing (being a ſtout maintainer of the Popes authority and liberties againſt the Emperour.) He ſet up a Faction contrary in *Rome*, which choſe another Pope named *Anſelmus*, called *Alexander* the Second. But *Cadolus* ſetting forth for *Rome* with a good ſtrength being elected by the Emperour and Cardinals, *Alexander* no leſs prepared another Army to receive him, betwixt whom there was a great conflict and many ſlain on both ſides: But *Cadolus* though he had the beſt cauſe, yet had the worſt ſucceſs, being at that time repell'd; yet renewing his Army and coming with a grea er power, as alſo the Emperour ſending the Biſhop of *Cullen* to *Rome*, to chide the Pope for taking the Emperours Authority belonging to his predeceſſors for many years: But *Hildebrand* ſet on all manner of wickedneſs and ambition, and being puft up with pride of his late Victory, would not ſuffer the Embaſſador to tell on his tale, but interrupted him in the middle, telling him, if they talk of cuſtom,

the

the cuſtom lay not in the Emperours, but in the Clergy; ſo that *Otho* the Embaſſador be like bearing with the Pope, more than the Emperour was content to be perſwaded, only deſired in the Emperours name that there ſhould be a General Council called to deſide the buſineſs, in which Council the Emperour ſhould be preſent himſelf, and ſo he was. In the which Council held at *Mantua*, it was declared for *Alexander* to be Pope, and *Cadolo* had his pardon granted; In this Council, it was decreed no Prieſts to have any Wives, or if they had Concubines they ſhould not ſay Maſs, and beſide other things, that which made for *Hildebrand* that no ſecular man ſhould have any hand in giving ſpiritual promotion or benefices; and that the Election of the Popes ſhould be only in the hands of the Cardinals. *Benno Cardinalis* writes that after this *Alexander*, ſeeing their crafty dealing, and that he was but ſet up to ſerve their own purpoſe, being at Maſs, and Preaching to the People, told them that he would not ſit in the Seat and place of Pope, unleſs he had the Emperours Licenſe; which when *Hildebrand* heard, he was in ſuch a rage, as he could ſcarce hold his hand off him till Maſs was done; but, after it was done, *Hildebrand* by violence of men, got *Alexander*, and dragged him into a ſecret Chamber, and all to bepomiled him with his Fiſts, raring and rebuking him for going about to ſeek favour of the Emperour; and ſo kept him in ſtrict cuſtody, allowing him only five groats a day for his maintenance; mean while *Hildebrand* encroached to himſelf all the revenues of the Church, procuring to himſelf much treaſure.

At laſt under the miſerable durance of *Hildebrand*, *Alexander* died at Eventide after eleven years and a half of his Popedom.

And

And so much for *Romish* matters, and now to return to *England* the order of which requires us to treat on; *William* the Conquerour being next King of *England*, but only a certain Oration of King *Edgars* was omitted in its place, but better now than not at all, which you may read at large, *pag.* 153. in *the Acts and Mon.* wherein is only to be noted three things especially.

First, The Religious care of Kings in giving means to the Church, and correcting the manners of Church men.

Secondly, The excessive behaviour and dissolute wantonness of the Clergy, abusing the great donations that was given them.

Thirdly, The blind ignorance of those times of both Estates, both in the Ecclesiastical and Temporal, in conceiving that in giving to the Church, in maintaining and building Churches, Abbeys and Monasteries, they thought to merit remission of sins and salvation, so taking away free justification by Christs blood alone.

Now it remaineth only that as in the former Book, so now we prosecute the order of the Arch-Bishops of *Canterbury*, as we have done the race of Kings, beginning with *Ethelredus* where we left, who followed *Elnoth* the Seventeenth Arch-Bishop of that See, mentioned where we left before.

The

The Names and Order of the Arch-Bishops of *Canterbury*, from the time of King *Egbert* to *William* the Conquerour.

XVIII. *Ethelredus.*

XIX. *Plemundus*, School-master to King *Alfred.*

XX. *Athelmus.*

XXI. *Ulfelmus.*

XXII. *Odo.* By whose Prayer King *Athelstons* Sword was brought into its Scabbard of its own accord: if you believe it.

XXIII. *Elfius* or *Elfinus.* Who died going to *Rome* for his Pall.

XXIV. *Dunstan.* Of whom many fabulous miracles are reported. *Polydorus* makes him the twenty third Bishop.

XXV. *Ethelgarus.*

XXVI. *Elfricus.*

XXVII. *Siricius.* Counseller to King *Egelred.*

XXVIII. *Elphegus* Stoned to death by the *Danes* at *Greenwich.*

XXIX. *Liunigus.*

XXX. *Egenoldus.*

XXXI. *Edsius.*

XXXII. *Robertus.* Who caused *Godwin* and his Sons to be banished, and died coming from *Rome.*

XXXIII.

XXXIII. *Stigandus.* Whom *William* the Conquerour found when he came in, but was by *William* craftily conveyed to *Normandy*, and was a while intertained with great honour. But *William* sent secretly to the Pope to depose him, and placed *Lanfrancus* in his room.

XXXIV. *Lanfrancus.*

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FINIS.